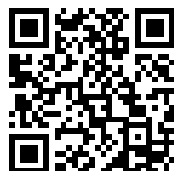


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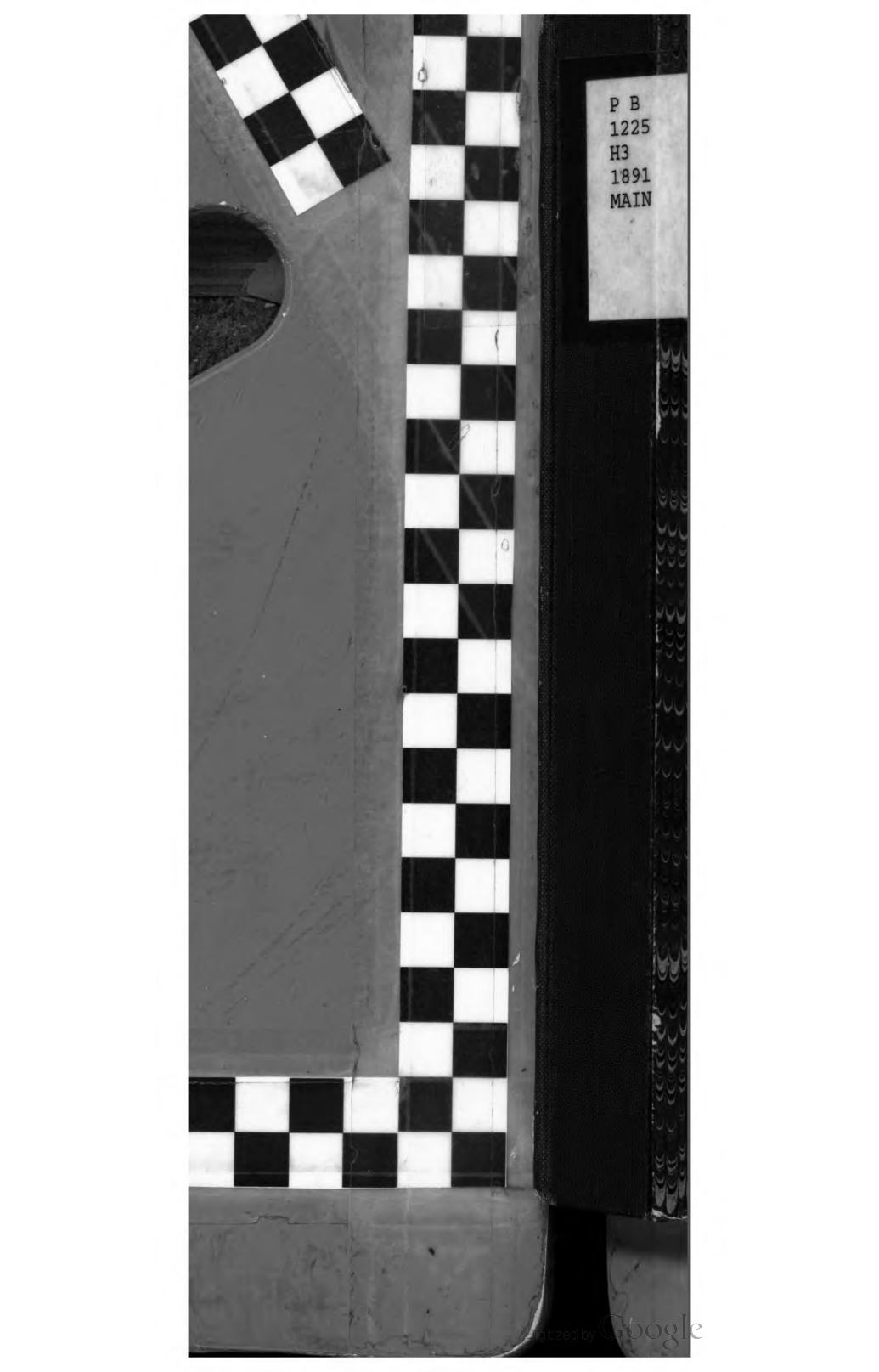
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A black and white photograph showing the spine and front cover of a book. A vertical ruler with a black and white checkered pattern is placed against the spine. A small label is affixed to the spine, containing the text 'P B', '1225', 'H3', '1891', and 'MAIN'. The book's cover is dark and textured, and the spine has a lighter, possibly marbled, pattern. A small circular hole is visible on the front cover.

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AN INTRODUCTION

TO THE

STUDY OF THE IRISH LANGUAGE

*BASED UPON THE PREFACE*

TO

DONLEVY'S CATECHISM

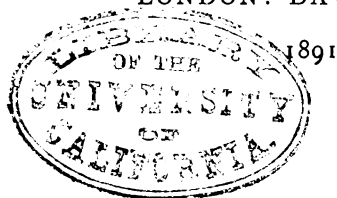
BY

REV. WILLIAM HAYDEN, S.J.

*TEXT, TRANSLATION, AND GLOSSARY*

DUBLIN: M. H. GILL, AND SON

LONDON: DAVID NUTT





*Printed by PONSONBY AND WELDRICK, Dublin.*

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## EDITOR'S PREFACE.

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THE following work has been edited for the purpose of supplying, in a small compass, and for a small sum, all that is necessary for mastering the elements of the Irish language. The only books which the Editor considers necessary as companions to the present work are the Second Irish Book and Dr. Joyce's Grammar (Dublin: Gill & Son). Thus for a few shillings anyone may furnish himself with all that is necessary for learning Irish.

The Editor does not recommend to beginners the use of a dictionary—for two reasons, one of which is practical, and the other scientific. The practical reason is founded on the fact that good dictionaries are almost inaccessible. The most valuable works on the Irish language have been allowed to fall out of print. The few copies of such works that remain in the country are rapidly disappearing from it, being purchased at high prices by dealers, and by

our American brethren, who import into America every year large quantities of Irish books. If anyone has misgivings as to these statements let him inquire at the second-hand book-stalls of Dublin the price of Foley, Coneys, O'Brien, Donlevy, Neilson, &c.: he will usually find that the works are not to be had, and if they are to be had the price will be prohibitive.

The second reason for permitting the student to dispense with the use of a dictionary is that it is apt to divert the mind of the learner from the close study of the text. In learning Latin, Greek, or any strange language, the text should be, for the time being, the chief source of light to the student. By devoting himself almost exclusively to it he will arrive at a knowledge of the spirit and structure of the language—a knowledge never to be gained from the pages of a dictionary, which from the nature of the case will represent words, in their unattached state, drawn, with more or less judgment, from divers sources, and from different chronological periods of the language.

Donlevy is regarded by scholars as one of the most correct writers of modern Irish. The Glossary and Notes of the present work will furnish the reader with all that is necessary for mastering the text.

The present work will be useful to two classes of persons: first, to those who having no knowledge of Irish desire to acquire it; secondly, to that large class of persons who constitute a standing proof of the neglected state of education in this country, namely, persons who have a colloquial knowledge of Irish, but who are utterly unacquainted with its structure and grammar.

It may not be out of place to say that the student should endeavour to understand each section by the help of the adjoined translation, and of the Glossary. When he has made himself familiar with the meaning of the section he should endeavour to put the English into Irish, in writing if possible, but at all events in speech. If he does this several times he will find that his translation will gradually approximate to the text of the author, and the degree in which it does so will serve to gauge his own progress in the tongue he is learning. It is the want of some such method as this that explains a fact more frequently deplored than remedied by those who are interested in education. A boy may be engaged in learning Latin for four or five years; he may read considerable portions of Cornelius Nepos, Cæsar, and Cicero; yet at the end of the time he may be unable to translate an unseen passage from a Latin author, or to put a

simple English sentence into Latin. This bad state of things, connoting as it does loss of time to the boy and loss of money to his parents, arises from the fact that he has been employed in passing, or endeavouring to pass, from the unknown to the known, from the Latin to the English. Had he mainly relied upon the order which reason and sound logic recommend, the transition from the known to the unknown, from the English to the Latin, he would be possessed of a copious vocabulary, and would be himself an accurate and fluent Latin speaker or writer.

In editing the text I have relied solely on the Paris Edition of 1742. Donlevy had the advantage, denied to the great Keating, of revising his work for the press, and seeing it printed. In the opinion of the present writer subsequent editions have fallen short of the original edition, which bears upon it every mark of conscientious carefulness and scholarship. I have ventured on no alterations either in the English or Irish, except that in many cases I have introduced a hyphen in deference to modern usage, and that I have often changed capital into small letters.

For the benefit of readers who may not have an opportunity of consulting the Paris Edition of 1742, I shall here transcribe a passage from Donlevy on

the learning of the Irish language. It is taken from the Appendix. He is speaking of certain grammatical abuses which crept into the English language about the reign of King Charles II., and he thus proceeds :—

“ It is no Wonder then, seeing the English Tongue, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, even in Prose, that a Language (*i.e.* the Irish Language) of neither Court, nor City, nor Bar, nor Business, ever since the Beginning of King James the First's reign, should have suffered vast Alterations and Corruptions ; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and Shame of the Natives, who shall always pass every where for Irish-Men : Although Irish-Men without Irish is an Incongruity and a great Bull. Besides, the Irish-Language is undeniably a very Ancient Mother-Language, and one of the smoothest in Europe, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable Irish Manuscripts both in publick and private Hands, which would, if transcribed and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the Kingdom : What a Discredit then must it be to the whole Nation,

to let such a Language go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those venerable Monuments of Antiquity from the profound Obscurity they are buried in?"

The evil which Donlevy deplores in these last words has been to some extent remedied in a manner which he could never have anticipated. The scholars of Germany, France, and England, and the learned professor of Sanscrit in Trinity College, Dublin, are busy in working upon Irish manuscripts. It is to be earnestly desired that the aforesaid scholars may persevere and prosper in their noble task of rescuing the historical monuments of an ancient race from oblivion and contempt, and in thus providing a sure basis for historical studies.

WILLIAM HAYDEN, S.J.

MILLTOWN PARK, DUBLIN,  
*March, 1891.*

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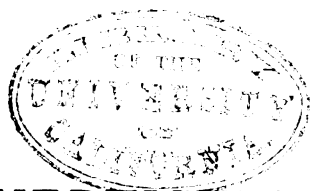
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**B**



# բ օ Ր ք հ օ Յ Ր Ա.

I. **Ե**ս քրիստոս, ու յիսկ օրհանմանս, տիրեմ ան տեսչարի  
Քրիստոսիցե-բե, ևս ան ց-սեւո միայն, քրիստոսն զ  
ևս ան օրհանմանս օրհանման չեւրի-տեսչարիս քրիստոսն  
ու քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս ևս ան օրհանմանս,  
5 զսեւո քրիստոսն յիսկ օրհանմանս ևս ան օրհանմանս, ու  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս. Եւ, ևս ան օրհանմանս, ու քրիստոսն զ  
քրիստոսն օրհանմանս ևս ան օրհանմանս: Եւ, ևս ան օրհանմանս, ու քրիստոսն զ  
քրիստոսն օրհանմանս ևս ան օրհանմանս: քրիստոսն յիսկ օրհանմանս  
ու քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
10 քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
15 քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
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քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
20 քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
25 քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ  
քրիստոսն զսեւո քրիստոսն յիսկ օրհանմանս, ու քրիստոսն զ



## ADVERTISEMENT.

I. **T**HE Bulk of this *Catechism* will probably, at first View, afright such as are used only to little *Abridgments*, *meerly* calculated for *Beginners*, and *chiefly* for *Children* at their *Horn-book*, or thereabout. But, in opening it, they will find, it is in *two Languages*, and that, consequently, they have but *Half the Work* on their Hands: They will find by perusing it, that, in this *very Half*, there are several Things, not intended for charging the *Memory*, but for enlightening the *Understanding*, and moving the *Will* to the Practice of Virtue, and Flight of Vice; and that it is interspersed with short *Forms* of Acts of Devotion, and Prayers, to be used on different Occasions, and particularly before and after Confession and Communion, Morning and Evening, and at other Times; so, that it may serve as a Sort of *Prayer-book*, to such as have no better, nor much Time to spare: They will likewise see, that the Print is large, and much Waste occasioned, through the Necessity of placing the Questions and Answers of both Languages, directly opposite to each other; and that some Paper is taken up by Quotations from Scripture, &c. and by Synonymous or Explanatory *Irish* Words: Lastly they will, towards the End, meet with an Abridgment of the *Christian Doctrine* in *Irish* Rhyme, composed upwards of an Age ago by the zealous and learned F. Bonaventure O Heoghusa of the Order of S. Francis; and also with the Elements of the *Irish* Language, in Favour of such as would fain learn to read it; and

*Concil.  
Trid. Ses.  
24. c. 7.*

III.      Ու թո՛ւնի չօ Երմին ո՛ր նա Լեւոն, յա՛ն՝ եւսքիւսա՛յց Է  
 Զ-սօլոսն իօն՛ Է Զ-սիւլ, Էսք թօ՛ր ո՛ր Զա՛ն ուլե ուսո՛-  
 ճիօրքանտօ՛րն նա միօնօրիւց-թե ո՛ր՛հճալ Է մեա՛ծալ,  
 Էմուլ ո՛ր Զեւիօ Էն Էիճիւլ, Զի՛ն յա՛ն ո-տւիցիօ Էս; օր  
 30 րի Էիլլե Էր Էճա՛ն է. Էտ րի մօր Էն Էսիլլե Էսք Էն  
 Է-սո՛ծալ տրսա՛յց Էսք Զօ՛ւ Է մեա՛ր, Զր Էիւրօնօն՛ Էո՛ն  
 Էրիւ՛ճ նա Էն րի, ո՛ր Զօ Է-րիւլ րիօ Է Զ-քիւրօն Էճ,  
 Էսք Զր րիւր Էո՛ն նա թ՛ճիւսմիւնտե ո՛ր Զլճա՛ն Զն  
 Էօլր րի րիլլե՛ճաւիցի Էն՛ րի Էր նա յեւի՛ն, ո՛ր Էճար  
 35 րե թլ՛մտե Էն Էնմա, Էսօն, Էր Է յ-սալճար ո՛ր Էսօն Է՛,

thereby be useful to their Neighbour: Where likewise some little Latitude, taken here and there, throughout this Volume, touching the Manner of writing some *Irish* Words and Letters, is accounted for. Yet, notwithstanding this Variety of Subjects, no *one Half* of this Book is near *half* as long as the Catechism compiled, but in *one Language only*, by Order of the Council of *Trent*, Concil. Trid. Ses. 24. c. 7. and directed to all those, who have the Cure of Souls, with an Injunction to get it put into the *vulgar Tongue*, and *to teach it the People*; which, it seems, could not hitherto be done in *Ireland*.

- II. And certainly, it is a dangerous and pernicious *vulgar* Mistake to think, that the first Principles *only* of Religion, which are adapted to the *tender Age of Children*, are sufficient Instruction for Persons of riper Years; or that it is enough to say by Heart, *Children-like*, the *Creed*, *Commandments*, the *Lords Prayer*, and the Names *only* of *seven Sacraments*, and *seven deadly Sins*, without knowing either the Meaning or Extent thereof, or the necessary Dispositions for receiving *those very Sacraments*, which they frequent, and on the *Well-receiving* whereof, their Salvation doth depend.
- III. *Children* indeed, whose Minds are as weak as their Bodies, and even all *Beginners* are to get, as they do the *Alphabet*, those little short *Catechisms* by Heart, although they do not understand them; for it is so much done. But to pretend, that they may *lawfully* stop there; or that they know *their Religion*, and can receive the *Sacraments* without a more extensive Knowledge of the Truths of Salvation, that is, of their Duty towards God, towards their Neighbour, and towards themselves, is a woful and deplorable Blindness. It is

1 το εαὐτὸν ἃ ἡ-κοιμήσαν, ἄσπρ οὐδ' οὐ-ταὐτὸν φέιν. Νί λύγα  
 17 ἢ οὐκ ἐβίβησε ἐ ἰονά το μεαρ, ἥρπ φέροιμ πέ λεινὸν το  
 βεαυίγειμ πε βαινε, ἄσπρ το νί λάμασάν βεαυ, βιαὺ  
 5 βηρίογμάρ το οὐλεάξασ, ἄσπρ μιοτ ρίορ ἄσπρ ρυαρ; νό ἡο  
 5 ο-τις leo-ραν ἄσπρ πε τιοηγσαντόριμ οίλε λεαβηα το  
 λείγειας ἄσπρ το ταιγριν, ἀν ταν ἢ εὐλ οὐίβ ἀν αὐβήνι  
 ἀμάν. Νί εἰς πε μακαοίμνιβ φογλμῆτα φέιν, εαὐον, πε  
 λυτ λείγινν, ἀν Χηρέ, νὰ ἡ-διτέαντα, νὰ νὰ Σάκραμνιντε  
 το ταιγριν, μuna μίνιγτεαρ οὐίβ ἰαο: Νί μό ἰονά ριν ἢ  
 10 φέροιμ οὐίβ ροῦαρ ἀρ βιτ το βυαῖν ἀρ νὰ ράκραμνιντιβ,  
 μuna ραβαιο ὑλλμνιγτε, μαρ ἢ ουαλ, ἐμ ἃ ν-γλαῖτα:  
 Νί φέροιμ οὐίβ ἃ βεῖτ ὑλλμνιγτε, μαρ ἢ κόρ, μuna  
 ρεαρ οὐίβ κρεο ἐ ἀν τ-ὑλλμνιγτῶ ἢ ριαῖταναῖ: Νί  
 φέροιμ οὐίβ ριορ ἃ βεῖτ ἀα ἀρ ἀν ὑλλμνιγτῶ-ρο  
 15 μuna μύντεαρ ἰαο, μαρ ἃ ὑλῖγτεαρ. Οἱρ, ἢ “τρε  
 “ἐρρεαῖτ το εἰς ἀν κρεοεαμ” ἡὸ ρυβάλκε νεαμῶα ἐ  
 “ἄσπρ τρε βηέτιρ Χηριορ εἰγειαρ ἐρρεαῖτ;” ἢ ἐ ριν  
 πέ ράδ, ἥρπ ο βεῦλ νὰ ν-οαοινεαὺ το ἥεῖβτεαρ ριορ νὰ  
 νεῖτεαὺ ἢ ἡνέριοτε ἄσπρ ἢ ἡνευντα, μαῖλλε πε κογνηαμ  
 20 ἥρπῶαὺ Ὁε. Ὑμε ρο, το ἡαῖτ ἀρ Σλάννιγτεοῖρ φέιν,  
 ἀν τ-Ἀρσ-φασαρτ Σιορρμυῖε, Δοῶαῖρε ἄσπρ Εαρβογ ἀρ  
 ν-ἀνμανν, μόρᾶν ἀμρπε ἄσπρ ραοῖαρ ἄς μύναὺ νὰ  
 ν-Ἀβρῶολ, ἄσπρ νὰ ὀἰαὺ ριν, ἄς ἃ ἡ-κυρ “ρᾶ’ν οομᾶν,”  
 το ἥρεαμνιγ οὐίβ “νὰ ἡ-ὑλε Χηνεαὺδαῖα το ἡεαγδρς, ὡα  
 25 “μ-βαῖρρεαὺ ἃ ν-ἀνιμ ἀν Δεαρ, ἄσπρ ἀν Μῆις, ἄσπρ ἀν  
 “Σριοραιο Ναιομ;” ἄσπρ το “μunaὺ οὐίβ ἡαῖ ὑλε νι  
 28. 19, 20. “ὡαρ ἀῖτιν πε οὐίβ-ραν το ἡοῖμεο.” ἢ ριαῖταναῖ μαρ  
 ρο, ἀν ὡρηγς, το εἰς ἐμ ἐῖλλε, το μύναὺ; νί ρολᾶρ οὐίβ  
 βηῖαῖαρ Ὁε το ἐλορ, ἄσπρ νὰ νεῖτε ὡ ο’φογλμ, ποῖ  
 30 ἃ τὰ ο’ρῖαῖαῖβ ορῆα το κρεοεαμνιν ἄσπρ το ἡοῖμεο;  
 ἄσπρ ρόρ νί ρολᾶρ οὐίβ φογλμ κιοηαρ ἢ κόρ ἃ  
 ἡ-κοῖμεο; ἡαν ριν, ἀμνῖλ μαρ ἐρτεῖγειαρ ἡνῖομ ἡο  
 λαῖτεαμνῖλ, νι φέροιμ οὐίβ, ὡα μαὺ Εἰγρε ἰαο, ριορ νὰ  
 ρύνῖοαμᾶρ, τὰ ἢ ἀν ἡ-Χηρέ, νὰ νὰ ρῖγτεαὺ ἡομαῖαμῖλ  
 35 πε μ-βηῖρρεαρ νὰ ἡ-διτέαντα, ἃ βεῖτ ἀα: ἢ λύγα ἰονά

*Rom. 10.*  
*17.*

*S. Mat.*  
*28. 19, 20.*

as unreasonable as to think, that Children, who live upon *milk only*, and *learn to stand*, or walk a *little*, can also digest *solid Food*, and *run about*; or that they and other Beginners can read and understand Books, when they know *only* the *Alphabet*. Scholars *themselves*, that is, Men of Literature, are not able to understand either the *Creed*, or *Commandments*, or *Sacraments*, unless they be expounded for them; neither can they reap any Benefit by the *Sacraments*, except they be *well disposed* to approach them: Nor can they be well disposed without knowing the *necessary Dispositions*: Nor can they *Rom. 10.* know these Dispositions unless they be *duly instructed*.<sup>17.</sup>

For, *Faith*, although a *Supernatural Virtue*, *comes by Hearing, and Hearing by the Word of Christ*; that is to say, the Knowledge of the Things to be beleived and practised, with the Assistance of the Divine Grace, comes by the Ministry of Men; wherefore our *Saviour, the Eternal High Priest, the Pastor and Bishop of our Souls*, employed much Time and Labour to instruct his *Apostles*; and afterwards commanded them, in giving them their *Mission*, to *instruct all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; and to *S. Mat. teach them to OBSERVE ALL THINGS WHATSOEVER he had*<sup>28. 19, 20.</sup> *commanded them*. People then, come to the Use of Reason, ought necessarily to be instructed; they must hear the Word of God, and learn what they are to believe and observe, and *even* learn how to observe it; otherwise, as daily Experience proves it, they cannot, were they *Philosophers*, know, as they ought, the *Mysteries* contained in the *Creed*; nor the various Ways of transgressing the *Commandments*; much less the Meaning, Force and Effect of the *Sacraments*; nor the Dispositions necessary for receiving them. Neither can they know the great Obligations, they contract in receiving them: Nor the Necessity,



Conditions, and great Benefit of *Prayer*, except they be well instructed therein, one Way or other.

- IV. Now, if this be the Case *even of Men of Wit and Learning*, surely the unlearned and *ignorant People* cannot know *these necessary Truths*, nor consequently *their Religion*, although they should *punctually* say, by Heart, the *Creed, Commandments, Sacraments, &c.* unless they be familiarly and frequently explained, and *even forced, as it were, into their Heads*. It is true, that this is no easy Task; and that it requires much Labour and Patience; but that is necessary; a Soul is worth more than all that; it cost the *Son of God* a great Deal more; we are all *bought*, saith the *Apostle, with a great Price*. Yet this great Ransom, the *Death and Passion of JESUS CHRIST*, will be of no Use to such as know not their Religion, and remain in Ignorance: They will, although they approach the *Sacraments*, live and die in Sin: They will by their corrupt Life and Manners, dishonour and asperse the *Church of God*; and do *her* more Harm, than the horrid Blasphemies, which *Jews, Turks*, and other *Unbelievers* vomit out daily against her; there being Nothing more injurious to *Christ* and his *holy Spouse*, than the wicked and scandalous Behaviour of too many *Catholicks*; whereof some, as it is too well known, are Drunkards or Tiplers: Some do curse and swear at Random: Some are openly lewd and shamelessly lascivious: Some Slanderers, great Lyars, and Sharpers: Many are proud, cholerick, quarrelsom and revengeful to a *high Degree*: Some overreach their Neighbour, and take away his *Goods*, as often as they imagine, they can do it without worldly Inconvenience: And many, are openly tied to, and

1 Cor.  
6. 20.





run after the Things of this Life, as eagerly as *Mahometans* and *Heathens*.

V. Still, all *these vicious Catholicks* do, *Jew-like*, boast of the *Law*, and by *prevaricating the Law*, dishonour God and his *Church*. They boast of being *Children* of the *true Church*, and of making, once a Year, some Submission and *Shew* of Repentance; yet *bring forth* little or *no worthy Fruits of Penance*: On the contrary, they generally go on so, from Year to Year, adding Sin to Sin, Load to Load, falling and rising, as they pretend, without any visible Amendment of Life, until Death surprizes them; which gives some People Occasion to say, that the *Catholic Church, the Pillar and Ground of Truth*, gives us *Leave to commit Sin*; although it is manifest, that it is the Ignorance and Blindness *only* of some of her Licentious Children, that furnish a Handle to upbraid her with this *monstrous Impiety*; and not, at all, *her Doctrine*, which is always as *pure and spotless* as her *Divine Founder, JESUS CHRIST*, delivered it to her; as it shall clearly appear to such as will, without Prevention, take Pains to examine it, *even* in this little Work.

Rom. 22.  
23.  
S. Luc.  
3. 8.  
1 Tim.  
3. 15.

VI. And not to send them farther off, touching this Point: Her *constant and invariable Doctrine* is, *never to give that, which is holy, to Dogs; nor to cast Pearls before Swine*; that is, not to administer the *Sacraments* to such as are not *duly instructed, penitent, and well prepared*; not *even Baptism* it self, to such as have the

S. Mat.  
7. 6.

VII. Ծօ ըսօ՞ծ նա քսւոյիւր, “ծօ էսիւ, բօր տար էր ջար  
 “բօլկրչեա՞ծ լսօ ձօն սարի ճիմօն, ճար ջար Եւարօսար  
 յ. 6. “ճո լօ՞ծ լաւաւ քսմօ՞ծ, ճար ջար բօլնեա՞ծ ճո Տրօրա՞ծ  
 6. 30 “Ոճօն լեօ,” քմնո՞ծ ճո Եճլար Կաժօլաւա, ճա՞ծ բօժար  
 յօ՞ճ նօր քօ ջօ քօր լօնձ ճո լ-սլկնսճա՞ծ քսմքմա՞ծ յի  
 քա՞ճ լա՞ճ քօրի Եարօեա՞ծ; “ճա՞ծ բօժար ճո ճ-ալքրչա ճո Եի՞ճ  
 ք. “Եւճքօրքմաւ քա ճ-ալքրչա ճո Եարօ՞ծ; ճա՞ծ քօրօր ճո ձօն-  
 14. “ճօր ճո ճ-ալքրօնսճեա՞ծ ճար ճո ճ-ալքնսճօնսճա՞ծ ճո ք-Եա՞ճ  
 14. 3. 4. 35 “ճո ճ-ճրձր ջճո յօժրօն քրօնօ, ճար ջրձն ճո ճո ք-Եա՞-

Use of Reason; and touching whom she teacheth, that <sup>Conc. Trid. Ses. 6. c. 6.</sup> they are to be instructed and to believe, by the Assistance of the Divine Grace, the Things, which God revealed and <sup>Ses. 24. c. 7, de Re-form.</sup> promised; and chiefly, that it is God, who by his Grace, *Justifieth the Sinner, by the Redemption, which is in CHRIST JESUS: That understanding themselves to be Sinners, they are to fear the Divine Justice; to look towards the Mercy of God; to hope and confide, that he will be merciful to them for Christ's Sake; and to begin to love God, as the Fountain of all Justice.*

Moreover they are to conceive a Hatred and Detestation of Sin, viz. To do that Penance, which is requisite to be done <sup>Conc. Trid. Ses. 6. ib.</sup> before Baptism. Lastly that, during the Time they design to receive Baptism, they are to begin a new Life, and to keep the Commandments. After this Preparation, and ordinarily, after a publick Renunciation of all the Poms and Works of <sup>Ritual. Rom.</sup> Satan, ensueth Righteousness it self, which is not only a Remission of Sins, but also the Sanctification and Renewing of the inward Man, by a voluntary Receiving of the Grace and <sup>Conc. Trid. ib.</sup> Gifts of the Holy Ghost. Thus far the Church, concerning the Baptism of Adults.

- VII. As to those, who, after they have been once enlightened, <sup>Heb. 6.</sup> have also tasted the Heavenly Gift, and have been made <sup>4, 5, 6.</sup> Partakers of the Holy Ghost, and, yet, are fallen; the Catholick Church teacheth that a great Deal more than the above mentioned necessary Preparation for Baptism, is required of them; that their Penance ought to be very <sup>Conc. Trid. Ses. 6. c. 14.</sup> different from that of Baptism; that they cannot at all be re-established and renewed to the Life of Grace, without a <sup>Ses. 14. cc. 2, 3, 4.</sup> hearty Sorrow and Hatred of past Offences; not even without

- 1 “ Կարծիք; յնա թոր չան մօրան յօճարի ճշար յօւլջիր; յնա չան  
 “ յնա նարարարի ան բարձր յօ թաճնած օ լին լար, ար  
 “ մ-բեւե յ’բիր-ճարտ Դե յա չնարարած թօ յօճ. Սիմե  
 “ լին, յնա չան ճծար յօ չօրիսո յա հ-ճարարճա յաճնա  
 5 “ Կարթեւ ճարարճա յօ’ն ճարար.” Սի հ-ե թօ թօր ան  
 “ յօմլան յա յարարար ար “ ան յօրից ճ ճ, ճար ճիր  
 “ չար ճարարար Կրօր յօրի, ճար ճօ յօ-ճարարճա յաճ-  
 “ յօւլ յօրի-լան յօճ,” յօմլարարարճա լին ճար ճօրի  
 “ ան ճարար Դե մօրի յա յօւլ Կարարճա: “ Սի թօրի  
 10 “ յօճ (ար ան Եղար) ճարարար յ’բարճալ ան ճօր-  
 “ թաճնած ճարարճա, յա ճ-թօլլարից, ան ճար յի թօրի  
 “ ճ, ճա ճօ թաճնած ճարարճա յի թարճ յօճ, ճար ճիր  
 “ ճ-ճարար յօ յօնարարարճա; թօ յա թաճարճ յօ  
 “ յօնարար յի յարարարճա ճար յօնարար ճարար, յօ յի  
 15 “ յօմլե, ար յարի, յօ ճարար ան ճ-անար, ճար յի  
 “ ճարարից յօնա յա թաճարճ յօ յիար ճի ճար,” յա  
 “ ճ-թօլլարից յօ (ար ան Եղար) “ ճ ճօլլար, ճարարարճ  
 “ յօ’ն յարար ճ ճ յօ-ճարար Կրօր: ճարար-լ ան  
 “ ճարարար յօն: ճի ճե յա ճարար ճ ճ ճ-թաճարճ ճ  
 20 “ ճար ճար ճարարճ ճա; ճար ճի ճե յա ճ-ճարարճա  
 “ ճ ճ-թաճարճ, ճ ճար ճար ճարար.” Սի ճարար  
 “ յօճ, թօ ճար ճիր ան ճարար յօնար, յօնար-  
 “ ճար-թօ յօ յարար, ճար ճար ճիր ճա ճարար ճար  
 “ ճարարար, յի յարար ճ ճ ճարից ճար, յօ ճարարար,  
 25 “ ան ճարար, ան ճ ճ-լար ճ ճարարար ճարի հ-լար-  
 “ ճարար յա հ-ճարից,” յ’բարճալ, յօ ճ ճարար  
 “ ճ ճարար, “ ճար ճօ յօ-ճարար յօնարարճա ան  
 “ ճարարար ճար յա հ-ճարից, ճար, ճարար, ճար,  
 “ յարար, etc. յօ յօ ճարարից ճար յօճ, յի հ-ե ճարար  
 30 “ ճար ճ ճարարարճա յօ ճարար, ճար ճ ճ-լար ար ճ  
 “ ճ-ճարար ճար ար ճ ճար յօ ճար, օ ճար ճար, ճ  
 “ ճարար ճարար ճարար; ճար ճար ճար ճար  
 “ ճար ճար, յօ ճարար. (ար ճար ան  
 “ Եղար) յօ ճար ճար ճարար ճ ճար-ճարարար  
 35 “ Դե, ան ճարար, յօ ճարար, ճար ճարար, ճար ճարար,

Conc.  
Trid. ib.  
c. 5.

S. 70. 20.  
22, 23.

Conc.  
Trid. ib.  
c. 3. 8.

*great Pains and Lamentations ; nor without a firm Purpose of sinning no more, the Divine Justice requiring, it should be so. Hence Penance is, by the holy Fathers, deservedly called a painful Baptism. Neither is this all, that is required of such as are so ungrateful, after they have put on Christ, and were by Baptism, made a new Creature in him, as to offend the Divine Majesty : They cannot (continues the Church) obtain the Remission of any mortal Sin, without declaring, when they can, all the mortal Sins, which after a diligent Examination, they are conscious of ; even the Sins of Thought and Desire, which do sometimes wound the Soul deeper, and are more dangerous than those that are openly committed ; without declaring all (the Church sayeth) plainly and modestly before those, to whom Christ said : Receive ye the holy Ghost : Whose Sins ye shall forgive, they are forgiven them ; and whose Sins ye shall retain they are retained. Nor are they even after this humbling and wholesom Confession, and after giving all the Marks of sincere Repentance, that Prudence can require, to receive Absolution, wherein the Force of the Sacrament of Penance, doth chiefly consist, until they humbly submit to, and accept the Satisfactory, or Penetential Works, as Fasting, Alms-deeds, Prayers, &c. which shall be enjoined them, in order not only to destroy their vicious Habits, and make them more cautious and vigilant, for the Future, against fatal Relapses ; but also in Punishment of past Transgressions. And indeed (the Church speaks) the Oeconomy or Order of the Divine Justice seems to require, that those, who have, out of Ignorance, sinned*

*Conc. Trid. ib. c. 5.*

*S. John. 20. 22, 23.*

*Conc. ib. c. 3. & 8.*

*Conc. Trid. ib. c. 8.*

[before

1 “ὅ ἡλὰς αὐτοῦ παῖς ἡ γῆ ἐστὶν αὐτῷ ὡς ὅτις ὁ  
 “ὕψος, ὅ ἡ κοινότης ἡν ἡ γῆ ἐστὶν ὡς ὅτις ὁ κοινότης  
 “ὅ ἡ κοινότης ἡν ἡ γῆ ἐστὶν ὡς ὅτις ὁ κοινότης  
 “ὅ ἡ κοινότης ἡν ἡ γῆ ἐστὶν ὡς ὅτις ὁ κοινότης  
 5 “ὅ ἡ κοινότης ἡν ἡ γῆ ἐστὶν ὡς ὅτις ὁ κοινότης  
 “ὅ ἡ κοινότης ἡν ἡ γῆ ἐστὶν ὡς ὅτις ὁ κοινότης

VIII. Ἀς ἡν τελεῖται ἡ ἐκτέλεσις τῆς ἐκτέλεσις, αὐτὸς ἡ κοινότης  
 ἐκτέλεσις ἡ ἐκτέλεσις; ἡν ὅ ἡ ἐκτέλεσις ἡ ἐκτέλεσις ἡ ἐκτέλεσις  
 ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 10 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
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 15 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
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 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 20 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 25 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
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 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 30 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις  
 35 ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις ὡς ὅ ἡ ἐκτέλεσις

Conc.  
 Trid. ib.  
 c. 8.

S. Car.  
 Bor. Act.  
 Part. 4.  
 Instruct.  
 Confess.  
 Decr. In-  
 noc. Pap.  
 XI. 2.  
 Mart.  
 1679.

*before Baptism, should be received into Favour otherwise than those who, being once delivered from the Bondage of Sin and the Devil, and endowed with the Gift of the Holy Ghost, had the Boldness to violate the Temple of God, and grieve the Holy Ghost.*

- VIII. Thus far the Doctrine of the *Catholick Church*, assembled in Council, at *Trent*; not in Regard of *scandalous* or openly wicked People, whom, besides all this, she orders to be put in *publick Penance*, at the Discretion of the *Ordinary*: Nor of obstinate Sinners, who, notwithstanding their repeated Promises of Restitution and Amendment of Life, do still persist in their sinful Practices and criminal Omissions of their Duty; for, all these she excludes from the Participation of the Sacraments, until they give effectual Proofs of the Sincerity of their Repentance and Change of Conduct: But in Respect even of all those, who pass, in the Eyes of the World, for honest Men; yet have, after coming to the Knowledge of Good and Evil, basely defiled that *interiour Purity and Beauty* they had received by the *Grace of Baptism*. And, that this Part of *her Doctrine*, on the Knowledge and due Execution whereof, the Salvation of almost all Men doth depend, may be *punctually* observed, and *well known of all*; she, first, enjoins all Directors of Souls, to *impose Penances on their Penitents*, that shall be *suitable to the Quality of their Crimes*, and to their *Ability or Strength*, least that by *conniving at Sin*, and by *over-indulging their Penitents*, they may be made *Partakers of the Sins of Others*. Secondly, she requireth in thousand of Places, and particularly in that excellent *large Catechism* published by her Order, that the *Things*, therein contained, concerning the *Sacrament of Penance*, and the several Parts thereof, should be so taught, that the *Faithful* may not only understand them *PERFECTLY*,

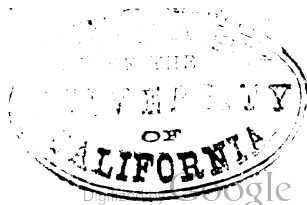
*Conc. Trid. Ses. 24, c. 8.*

*S. Car. Bor. Act. Part. 4. Instruct. Confess. Decr. of Pope Innoc. XI. March. 2. 1679.*

*Conc. Trid. ib. c. 8.*

*Catech. Conc. Trid. at the End of Penance.*

C







*but also, by the Help of God, they may resolve in very Deed, to perform them devoutly and religiously.*

- IX. Now surely, this is not to *connive at, nor encourage Sin* ; much less to give *Leave to sin*, since it strikes at the *very Root*, thereof ; at the *very deliberate Thought and Desire of Sinning* ; and that it manifestly tends to the *Circumcision of the Heart in Spirit*, to the purifying of the *inward Man*, <sup>Rom. 2.</sup> <sup>29.</sup> *wherein the Sanctity of a Christian doth chiefly consist* ; <sup>Ephes. 3.</sup> <sup>16, &c.</sup> Since it requires, that the Sinner, after a strict Examination, and after much Labour and Sorrow, should in the Bitterness of his Soul, sincerely confess all his Offences, be they never so foul, or never so secret, to the Judge established by *Christ*, to remit or retain Sins, in *his Name, and by his Authority* ; to admit him to the *Sacraments*, or refuse him Admittance ; and to inflict a Punishment upon him, according to Equity, and the Dispositions of the Offender : Since it obliges the Penitent to accept *freely, and sincerely* undergo the Penance enjoined him both for his Punishment and Correction or Cure ; and to *bring forth Fruits, worthy of Penance*, under Pain of being excluded from the *Sacraments*, and from the *Kingdom of God too* : Since, lastly, the *Spiritual Director* is hereby ordered to be exact in the Discharge of his Duty, under Pain of being accessory to, and *guilty of the Sins of Another* ; which no other Kind of *Church in Europe*, takes any Pains about ; nay they all censure it as *too severe*, and an Encroachment upon *Gospel-Liberty*. It is then very uncharitable, and even very unfair to charge the *Church* with *giving Leave to offend God*, on Account of the Misbehaviour of some *Particulars*, who lie under great Hardships and Disadvantages, in Point of Education and seasonable Instruction ; or may be of as perverse an Untowardness as a *Judas* among the twelve

1 αὐθαρ-ρο, ἢ ρό μίοδαρτᾶνναδ, ἀγυρ ρόρ ἢ ρο εἰςσεαρτ  
 Δ ἔυρ Δ λειτ να η-εαγλυρε, ζο ο-τυζανη ρί σεαο νο ἐὰδ  
 ολιγεαὺ Ὁέ νο ἔμμεαδ, ρα ὁροϊομῶδαρ δεαζᾶιν νο  
 ὁδοιουβ ἀμυγε, Δ τα ραοι μὶορᾶν λεαττμοιμ ἀγυρ μίοδομ-  
 5 ζαῖρ νο ἐαοβ οιοῖρ ἀγυρ τεαζαῖρζ ἐράδαμυλ; νο νο  
 τεῖγεομᾶδ Δ θεῖτ νομύιντε, ὁροϊόμενεαδ, μαρ λυαδ Δ  
 μεαρζ αν οἶα ἀβροολ νευζ. ἢ νεῖμῖν ναδ λυζα ἢ  
 ευζοόρμυζ ἐ ἰονᾶ αν αἰτῖρ ὕο, νο θεῖρμιοῖρ οἰτ-ἐρεῖομεαδ  
 Δ η-αλλόο νο Ὁηα ρέιν, ρα ἔιοντα Δ ροβυλ ἐοζτα, ποδ  
 10 νο ἐυζ ριοαῖρ ζο μεῖνις νο ναῖμῖοῖβ Ὁέ, Δ ἀννμ ναομῶτα  
 νο ἡαρλυζαὺ ἀγυρ νο ἐάινεαδ.

- X. Ζῖοεαδ, ηἰ η-ἰ αν μίοδλυ-ρο, Δ θεαρεαρ νο'η εαγλυρ,  
 ἢ μὸ νο ζοιλλεαρ οἰρτε; ἀττ καλλεαμυμ να θεατα  
 ρῖορρμυοδ ο'ανημὶορᾶν οἶα ελοῖνμ μίοδύττμυρμυζ, ἀγυρ αν  
 15 τοῖρμεαρζ νο ἔμρμιο ζο λαετᾶμυλ, τρέ να η-θεατα  
 οἰλβέμμυζ, ἀρ λεατνύζαδ αν ἐρεῖομῖ ρῖμνμυζ. ἀγυρ ηἰ  
 η-ε αν τρμυαλλεαδ λομνοτ-ρα να η-βέαρ αν τ-αον-ολε  
 ἀμᾶιν, ράραρ ζο μορμῶρ ο εαρεβμῖο τεαζμυρζ ἀγυρ  
 νεαζοῖοῖρ ανη αοῖρ να η-όῖγε: Καλλτεαρ να μῖλτε, ναδ  
 20 μεαρμυο ἐὰδ θεῖτ λοτᾶδ, ρα θεῖτ αν ἀνῆβῖορ Δ η-  
 ουαλζαῖρ, τρέ να ζ-οῖρ ρέιν: ἢ ρο ἡῖνις νο βῖο οαοῖμε  
 ὄζα, οἶρ μὸ ευζαρ ροῖμ αοῖρ Δ β-ρετῶο βῖαδᾶν ἰονᾶ  
 νο'η ἐνεαδ οαονηα ζο η-ἰομῖλᾶν να ὀἶα ρη, ράῖττε ζο  
 νομυμ, ο'η ζ-σεο ἀμ ἀρ ἐορμυζεαοαρ ὁροδῶλᾶοντα Δ  
 25 η-ζεῖνεαμῖννα ἀρ βορμᾶδ ρμαρ, Δ μορᾶν νο ρεααῖοῖβ  
 ρολμυζτε νᾶμᾶομυρ, τῶῖτ, ὁρμυρε, οἰοζᾶλτμυρ, βαοῖρ, λερζε,  
 etc. ἀγυρ κοῖνμμυζῖο ἰοντα ο'εαρεβμῖο οἰοῖρ ἀγυρ ἀρε  
 ἐράδαμυλ, (α) ζο β-ρμυαοαῖγεανη βᾶρ ἀναρμῖο ἀρ ρῖμβᾶλ  
 1αο, Δ η-οἰοζᾶλταρ Δ μῖζῖνιὸμ: "(β) Δ τᾶῖο σεορμᾶδ ἀγυρ  
 30 "ρμυαῖνεαδ ἐρμῖοδ αν οῖννε, εῖαον ἐμμ οἰλε ο αοῖρ να  
 "η-όῖγε;" ἀγυρ ηἰ ζῖνᾶτᾶδ ζο ο-τεῖρεανη ἀρ αν ζ-εῖαοναδ  
 ὑρεοῖνεαδ-ρα, νο βῖορ ἀρ να βῖορμυζαδ ἀγυρ ἀρ να  
 ζῖορμυζαδ λε τμῖλε ὀἶρατᾶῖζ αν ὁροδῶμρμῖα, αν τ-αορ-όζ  
 αἰβῖορμυζ, βᾶρρ-ευοτρμμ νο ἐεῖλγεαν Δ η-οἶαῖο Δ ζ-εῖν  
 35 Δ η-βεαῖαδ Δ η-βαρζαῖοττε, ρμῖλ ρόρ νο ράρμυζῖο ρῖττε

<sup>a</sup> Job. 15.

<sup>32, 33.</sup>

<sup>Prov. 10.</sup>

<sup>25, 27.</sup>

<sup>Eccle. 7.</sup>

<sup>18. v. 8.</sup>

<sup>c. 13. v.</sup>

<sup>b Gen. 8.</sup>

<sup>21.</sup>

*Apostles.* It is, indeed, as unjust a Reproach as that made by *Unbelievers of old*, to *God himself*, on Account of the *Is. 52. 5.* Prevarications of his *chosen People*, who often gave Occasion *Ezech. 36. 20,* to the *Gentils* to prophane and *blaspheme* his *Holy Name.* *21, 22, 23.*

- x. But this Aspersions cast upon the Church, is not what *Rom. 2.* she most bewails; no, it is the Loss of the Salvation of so *24.* many degenerate Children; and the Obstacle they daily put, by their scandalous Lives, to the Propagation of the *Orthodox Faith.* Neither is this bare-faced Corruption of Manners, the only Evil that springs principally from the Want of Instruction, and a virtuous Education during Youth: Millions, who pass not, in the Eyes of the World for wicked Livers, are lost through a criminal Ignorance of their Duty: Young People, whereof more die before the Age of twenty, than of all Mankind after, are very often deeply engaged, since first the in-bred Corruption of Nature began to spring out, in many secret Sins of Malice, Envy, Impurity, Revenge, Vanity, Sloth, &c. and remain therein, for Want of seasonable Instruction and Care, until an \* untimely Death snatches them away, in Punish- *\*Job. 15.* ment of their Transgressions: *\*The Sense and Thought of* *Prov. 10.* *Man's Heart are prone to Evil from their Youth*; and this *27.* sad Proneness to Sin, encouraged and excited by the *Eccle. 7.* Torrent of bad Example, seldom or never fails to cast *18. v. 8.* *c. 13. v.* slippery and unthinking Youth head-long into great *\*Gen. 8.* Disorders, even before the Age of twenty, when this Bosom Enemy is not diligently watched and restrained by early Instruction and Correction. Or if such as are: *27.*



almost left a Prey to this in-born and most dangerous Foe, happen to outlive that Number of Years, they then, commonly, begin to be taken up wholly with the Affairs of this miserable Life, and to be filled with the Maxims or Customs of the World: They proudly scorn to be *catechized*, although it is the Duty of every one, that stands in Need of it, were he a King or Prince: Neither are they in a Disposition to profit of Sermons, or long and learned Discourses, if they chance to assist at any such, for Want of good Principles, and of ever having had a Taste for pious or spiritual Things: They harden in the evil Habits, they have already contracted, and generally stop not at any Thing, that will gratify their Predominant Passions, or advance their worldly Interest: So that these vicious Customs take such a deep Root in the Soul, that it is with incredible Pains and Combats, and by a manifest Miracle of the Divine Grace, they can be rooted out: Such is the great Force of bad Habits, contracted in Youth, and encreased with Age. All which the great S. *Augustin* experienced in his own Person, as he openly declares to the World, in his Book of Confessions; and is not afraid to say, that *from a depraved Will proceed evil Desires; when evil Desires are indulged, they become a Custom; and a Custom, not resisted, becomes a Necessity.* *Lib. 8.  
Conf. c. 5.*

- XI. Thus the three *inveterate Enemies* of the Soul, the *Flesh*, the *World*, and the *Devil*, do combine, as it were, and conspire to the Destruction of young People, and of all Mankind in the Bloom or Flower of their Age. Thus the greatest Part of Youth, hurried along to Destruction by these three implacable Enemies, abandon God, when they should begin to serve him; and either are ignorant of, or



ungratefully forget the solemn Promise, they made him at the Font of Baptism; and the inestimable Favours, they have received from his infinite Goodness; which is such a *publick Calamity* as ought to move every *good Christian* to utter these Expressions of the Prophet *Jeremy*: *Oh, that Jer. 9. 1. my Head were full of Water, and mine Eyes had a Fountain of Tears, that I might weep Day and Night, for the Desolation of the Children of my People.* For, thus, the most innocent Age of Life, the fairest Portion of God's Church, is corrupted and dishonoured by Ignorance and Sin, partly through either the Negligence, or Ignorance and Impiety of Parents, who commonly bestow all their Care in educating their Children in Vanity, and in the Love of earthly Goods: Partly for Want of virtuous and well-instructed School-Masters or Catechists, who would zealously employ their Time and Labour in making Youth understand the Science of Salvation: Partly through the Fault of Children themselves, who little care for Instruction, and often shun it, all they can, to their own eternal Ruin: And partly also for Want of little pious Books, whereby they may be instructed, and formed to Devotion as soon as they are teachable and capable of receiving pious Impressions; for as the Holy Ghost saith, *A Child trained up in the Way he should Prov. 22. go, shall not, even when he is old, depart from it.* He saith <sup>6.</sup> also in another Place: *Son, receive Instructions from your Youth, and you shall find Wisdom to the End of your Life.* *1 Ecc. 8.*

- XII. It is the great Scarcity of those large *Irish Catechisms*, published upwards of an hundred Years ago, by the laborious and learned *Franciscans* of *Lovain*; and the Consideration of those great Evils, which arise from Ignorance, partly for Want of instructive Books; together with a great Desire of contributing to the Instruction of



1 h-éirionn vo teagart, vo cuirniú an Teagart Críorouige-  
 ri, nar n-oidiú; ann a míniútear na h-áiteanta, na  
 rácrasuinte, an uirnaí, etc., níor foirleite iona ann  
 doin-teagart Críorouige gaoirleite, ná b'éirionn béarla,  
 5 nar cuirneó a g-clóó go nuite ro: Agus tré ar féirionn vo  
 óimib óga, agus árruige féin, foğluim a m-beaí, maile  
 me ghrádaib 'Dé, vo áiteadó go Críorouaíuil, agus a beir  
 ullam vo gnaí me ráram éigin vo ábairt vo gac don, vo  
 fíreir oíra dóbar na muinúine a ta aca.

1. S. Pet.  
 3. 15.

XIII. 10 'Vo minneó vicióll air foclaib coimúteada vo feda-  
 naó, leat-amuig amáin vo'n cúro vob vo tug an creiream  
 a roeac, agus vo úirleat óó. 1r 1 an gaoirleite 1r  
 rocuirgíte, agus 1r coiténne vo cuirneó ríor ann, ag  
 b'eir vo roguim, air loig ábairtín Naomí, vicióll na

S. Aug. in  
 Ps. 138.

15 n-eolgaí 'fulang, tar a beir voraí air éac. Tugaó  
 fór air le corri-focail, nac b-fuil coiténne a m-beagán  
 vo mion-manraib vo'n ríogaí, vo míniúgaí: Ag ro a  
 g-comairle, (1) etc. noí vo g'eirtear roim na focail, vo  
 míniúgar 1a, a n-veirneó na n-uilleog. Vo áob na  
 20 cova ée, a ta m-béarla, 1r air árruinaeó vo árruina-  
 eó í go ro beac ar an n-gaoirleite, mar g'eall air an  
 vream vo labrar béarla amáin. Vo mearaó nac ar beag  
 na h-áite von Sgríbinn 'Dhiága, etc., ar air tiomruigeó  
 an teagart-ro, vo cúr ríor ann doin-teangadó, vo b'riú  
 25 go g-coimútear vo ríorugíte agus fíreirle an dá  
 teangéa go coiténne me céile: 1r léor mar leir-géall  
 air ron loí na v-teangéa agus an clóó, iméac an  
 tiomruigíteora ar a h-tír úitáir, tuilleó me bliádaí  
 air éiríeó o foim, agus vub-áinb'íor an clóó-vora ná'ri  
 30 cúig don focail amáin vo áeacair vo'n dá teangadó. O 1r  
 ionann réim no eagar vo'n teagart-ro agus vo h-teagart  
 Críorouige Choimairle h-Trent; agus o'í ar an Sgríbinn  
 'Dhiága, ar leabraib na n-Áiteac Naomí, agus ar rana-  
 ránaib na h-éaglaire vo cruinnúgaí a bunúdar, ní cóir  
 35 a meir, gur me vaine áinneac, ác me 'Dia féin, agus  
 me na h-earb'íogaíteirle toíe vo h-oirúgaí e.

the poor *Irish* Youth; that gave Birth to the following *Irish Catechism*: Wherein the Commandments, Sacraments, Prayers, &c. are treated more at Large than in any *Irish*, or perhaps, *English Catechism*, that hitherto appeared in Print: And whereby young People, and even those of riper Years may learn, through the Grace of God, to live *Christian-like*; and *be always ready to give some Satisfaction* <sup>1 S. Pet.</sup> *to every one, that asketh them a Reason of that Hope, which is* <sup>3. 15.</sup> *in them.*

- XIII. Endeavours were made to avoid foreign Expressions, save only such, as Religion had introduced, and are consecrated to it. The plainest and most obvious *Irish* is used therein, preferring, after the Example of S. Augustin, <sup>In Ps.</sup> *rather to be censured by Grammarians than misunderstood of* <sup>138.</sup> *the People.* Care also was taken to explain certain Words, which are not used in some Cantons of the Kingdom; and are marked thus (1), &c. And the Words that explain them, are set down at the Bottom of the Pages, with the like Mark. As to the *English* Part thereof, it was translated, upon a second Thought, perhaps too literally, from the *Irish*, in Favour of those, who speak only English. It was thought needless to point out, but in one Language, the Places of Scripture &c. from which this Doctrine is drawn; since the Questions and Answers of both Languages do exactly correspond. An Absence of upwards of 31. Years from one's native Country, and the profound ignorance of the Printer, who understood not one Word of either Language, will be a sufficient Apology, for the Faults of both the Languages, and the Press. As the Method or Order of the Work, is the same with that of the *Catechism* of the Council of *Trent*, and the Matter thereof is chiefly taken out of the *sacred Scripture*, the Writings of the *holy Fathers*, and Decisions of the *Church*, it ought not to be considered as the Work of a miserable Man, but of *God himself*, and his *chosen Servants*.

XIV. 1 ἰαρέαρι ζο ούτέραδαῖ μαρι ἀτέυινγε αἱρ ζαῖ δον ο'ά  
 παῖαῖο ρε α ο-ταῖρθε, ζυῖοε le ουῖνε υαράλ ράιρμεαράμυλ,  
 εαῶον, Philip Ιορεῖ Ρερροτ, Τιζεαῖνα Ἰανέιρ βαῖμον  
 αζυρ ούιτέοῖεαῶ οἰε, Ριοῖρε Ὀ'Ορο Ριοῖζα Ναιοῖμ Μιῖλ,  
 5 ετο. le αἱ αβ ἰονῖμυλ Clanna ζαοῖοεαῖ ρε ρεαῖ ραῶα, αζυρ  
 ο β-ρῡαῖαῶαρι ζο μῖνιc μόρῖαν οἰοῖ cοῖμαῖεαῖοε cεαῖνα :  
 Αζυρ ζαν α cογῖναῖμ νι εἰυεῖαῶ αῖ μῖον-ῖαοῖαῖ-ρo cοἰοῖcε  
 cυμ αῖν τ-ρoλῡρ. Α τα μῖνιγῖν αζ αῖν β-ρῡαῖ οἰoλῡμα, ζο  
 ο-ταῖρθεαῖρῡοῖεαῖ αῖν μῖνιτῖρῡεαῖ cεαῖνα· ὁῶ ρέιν : Ὅα  
 10 ἰταοῖ-ρῖαν οε, νι ὅευνα ραῖλλῖοε, α cῖοῖοε ο'αῖρῡεαῶ ζο  
 λαεῖεαῖμυλ cυμ na β-ρῡαῖεῖορ, αζ ρῖμζο ζο h-οἰρῖρεαῖ αἱρ  
 Ὅηα, Αῖαῖρ na huἰε εῖρῖοcαῖρε, ζαν α αῖννεῖρ ρέιν οo cυρ  
 τοῖρμῖρζ αἱρ εἰοῖλαῖcῖοῖβ Ρῖζ na ρέἰε; no οo cορζ αἱρ  
 αῖν β-ρῖοῖcεαῖοαῖ νεαῖῡα-ρo na τοῖεα, ἱρ οῡαῖ ὁῶ, οo  
 15 εῖαῖαῖρτ υαῶ αῖν αῖνμαῖναῖβ cάῖc : ζο μαῶ τοῖλ le αἱρ  
 ζ-cῖρῡεἰγῖεῖοῖρ, αζυρ le αἱρ β-ρῡαῖζῡἰτεῖοῖρ εῖρῖοcῖρρεαῖ,  
 βῖαῖεῖα αῖν leαῖαῖρ-ρε, εαῶον, α εῖαῖαῖρζ οἰαῖζα ρέιν, οo  
 βεοῡεαῖο ρε na ϑῖοῖαῖο Ναιοῖμ, αζυρ οo εῖαῖαῖρτ αἱρ αῖν  
 οῖοῖνζ οά'ῖ οεαῖαῶ é, αοῖάῖλ αἱρ na λείγεαῶ, no αἱρ na  
 20 cῖορ οἰῖβ, ζο β-ρῡἰλ ρé ο-υαῖαῖ οορζαοἰτε οῖεα, εἱρῖον οo  
 μῖαῖρ; αζυρ α βεῖε οεαῖεα ζῡρ αβ é ζῖοῖεἰγε α ναῖνμα  
 α ναοῖ-ζῖοῖεἰγε, αζυρ αῖν τ-αοῖ-αῶαῖρ ρά'ῖ cῖρῡεἰγεαῶ  
 ἰαῶ; ζο μαῶ αἰῖλ μῖρ αῖν ϑῖοῖαῖο Ναιοῖμ λαῖαῖρτ ρε na  
 ζ-cῖοῖοῖεῖβ, ἱρ αῖν αῖν ζ-ceυῖνα α λείγῖρo, no α ζ-cῖοῖρῖρo  
 25 na βῖαῖεῖα-ρo; αζυρ α n-ζῡῡαῖραῖcτ ρε na ζῖαῖρῖαῖβ cυμ αῖν  
 εῶῡῖρ νεαῖῡα, οo ζεαῖαῖο αῖν, οo cυρ α n-ζῖοῖμ : ζο  
 n-οεοῖεἰγε αἱρ ᑭῡῡῖεἰγεῖοῖρ ἰοῖα Cῖῖοῖρo αῖν cεαῖ-ζῖῖαῶ μῖρ,  
 οo εἰρῖβέιν ρε ρέιν ζο μῖνιc οo εἰαῖβ ρῡῡῖντε ρῖοῖρῡῖοε na  
 n-οαοῖνεαῶ ὄζα, ο'αῖεῖβεοῡεαῖο α ζ-cῖοῖοῖεῖβ na n-ῡἰε,  
 30 οά'ῖ οῡαῖζαῖρ α ο-τεαῖαῖρζ αζυρ α ρῡαῖcῡεαῖο : αζυρ ζαν  
 λείγεαῖ na h-αῖνμαῖνα, ο'ρῡαῖρζαῖλ ρε ρε na ρῡἰλ μῖοῖ-ῡαῖζ  
 ρέιν, οo cάἰῡεαῶ, nά α ρῡῡαῖνζ οἰῖβ “ ρῖῡαῖλ, μαῖ ρῖῡῡῡῡ  
 “na ράζῡῡῖαῖζ α m-βαοῖρ α n-αῖζῖοῖο, αζα β-ρῡἰλ α ο-τῡῖρε  
 “αἱρ na οαῖῡαῶ ρε οοῖcαῖοῡρ, αἱρ na m-βεῖε ρζαῖεα ο  
 35 “βεαῖα Ὅε, οo βῖοῖζ αῖν αῖνβῖῖρ α τα ἰοῖνῡα, εῖρῖε ὡαῖῡ-  
 “ῖαῶαῖρ α ζ-cῖοῖοε.”—Ephes. 4. 17, 18.

S. Math.  
 18. 2, 3,  
 5, 6. vv.  
 19. c. 13,  
 14, 15. vv.  
 S. Marc.  
 10. 13, 14,  
 &c.

- XIV. Such as will reap any Advantage from it, are earnestly beseeched to pray for a very worthy Gentleman, *PHILIP-JOSEPH PERROT*, Lord of the Mannor of *BARMON*, and other Territories, Knight of the *Royal Order of S. Michael &c.* who, of a long Time, is well affected to the *Irish Nation*; and has often given Proofs of his Affection to several of them: And without whose Concurrence, this little Work would never come to Light. It is hoped, they will also grant the like Favour to the *Compiler*, who, on his Part, will not fail lifting up his Heart daily to Heaven, humbly beseeching God, the *Father of Mercies*, that his own Unworthiness may not stop the Effects of the *Divine Bounty*, nor hinder these heavenly Instructions from producing in Souls the Fruit, they ought to bring forth: That our merciful Maker and Redeemer may animate the Words of this Book, viz. His own Divine Instructions, with his holy Spirit; and cause them for whom it is made, to acknowledge in reading or hearing it, the strict Obligations they have to serve him, and to be persuaded, that the Affair of their Salvation, is their only Affair, and the sole End of their Creation: That the *Holy Ghost* may speak to their Hearts, at the same Time, that these Words inform their Eyes or Ears; and move them with his Grace to receive and practice the Precepts they shall find here for their Salvation: That our Divine Saviour may make that great Zeal, which he was pleased so often to manifest for the Salvation of Youth, revive in all those, whose Duty it is to instruct and correct young People: And that he may not let the Souls be lost, which he has redeemed with his most precious Blood; nor permit them to *Walk as the Gentils walk in the Vanity of their Mind, having the Understanding covered with Darkness, alienated from the Life of God, through the Ignorance which is in them, because of the Blindness of their Heart.* Ephes. 4. 17. 18. S. Mat. 18. 2, 3, 5, 6. vv. 19. c. 13, 14, 15. vv. S. Marc. 10. 13, 14, &c.

A certain latitude in spelling and accents, observable in the text, is explained by the following quotation from Donlevy's Appendix :—

1. " Note that the Irish, commonly, put an Accent over the Vowel that ought to be pronounced long, for Example, Cíor, Céir, Mórán.

2. " That an u, immediately followed by b (bh), ó (oh), ð, or m, either in the Beginning of Words of two Syllables, or in the Middle of Words of three or more Syllables, is commonly long, and consequently needs no Accent. The same may be said of a single i, going before b, ó, or ð, as for Example, uðorai, úmál, bunúðar, rliðe, cpoíðe.

3. " That, e, i, o by themselves, as it often happens, are always long, and therefore need no Accent : The same may be said of the Particles ca, fa, fo, va, ða, òa, ða, re, ri, and of all Words of one Syllable, ending with a, e, i, or u, as me, tre, tri, tu, la, &c., except ba (Cows), ða (a Dart, or Ray of Light, ðat rather) ; except also a by it self, na when it signifies neither (nor) nor (than) ; and the Relatives oe oi, oe oi which are always short.

4. " That the broad Vowels do often stand for one another, when they are not long, nor have a full, clear and distinct Sound, especially in the Beginning and End of Words ; and so do the small Vowels e, i, sometimes, serve for each other ; as for Instance, oipiol, which may be as correctly wrote uipieal : ðoðal, thus ðoðul ; amuil, thus amail, &c."

For the elucidation of the text, I have been obliged to discuss briefly some grammatical questions on which

fresh light has been thrown in the texts, with glossary, published by Dr. Atkinson for the Royal Irish Academy; for example :—

Meaning of  $\text{ir}$  and  $\Delta\tau\acute{\alpha}\text{im}$ .

*See*  $\Delta\tau\acute{\alpha}\text{im}$ .

Relative tense and pronoun.

*See*  $\Delta$ .

Irish infinitive and form  $\text{vo búaladó}$ .

*See*  $\text{vo}$ .

In the Glossary I have called the present in  $\Delta\text{nn}$  the *Cons. pres.* Recent grammatical analysis (see Dr. Atkinson's Paper "On the Use of Two Inflexional Forms of the Verb in Irish," in *Proceedings*, R. I. A., 3rd series, vol. I., No. 3, page 416) has shown that that tense has no consuetudinal force whatever, and that it is an enclitic present. However, as it is called in several grammars *Cons. pres.*, to avoid confusing the reader I have retained the term.

## GLOSSARY.

**Δ**, *prep.*, in (ecl.), (Mid. Ir., i n-) govns. dat. Denotes, like the Latin *in*, 'rest' and 'motion.' Usually here written **Δ** before vowels. This prep., united with sing. def. art., forms here **ἰ** **Δ** **η**, the original *s* of the article being revived by the prep.: see **Δ** **η**. 'In him,' **Δ** **η** **η**, **ἰ** **Δ** **η** **η** **η** **Δ**; 'in her,' **ἰ** **Δ** **η** **η** **η** **Δ**; 'in them,' **ἰ** **Δ** **η** **η** **η** **Δ**; 'in his,' **ἰ** **Δ** **η** **η** **η** **Δ**.

**Δ**, a *prefix prep.*, often separated here and by other writers from the word to which it belongs, v. g.—

**Δ** **τ** **ά**                    for **Δ** **τ** **ά**.  
**Δ** **β** **ε** **ἰ** **π** **τ** **ε** **α** **ἰ**    ,, **Δ** **β** **ε** **ἰ** **π** **τ** **ε** **α** **ἰ**.  
**Δ** **ο** **ε** **ἰ** **π**                ,, **Δ** **ο** **ε** **ἰ** **π**.

**Δ**, used a few times here as equivalent to **ο** before infin. Neilson gives the two forms **ο** **β** **υ** **λ** **α** **δ** **ο** and **Δ** **β** **υ** **λ** **α** **δ** **ο** as identical in sense; but as the vowel **Δ** is much overtaxed in Mod. Ir., its use in this case is not to be recommended.

**Δ**, a form arising from the dismembering of the art. before vowels, thus:—  
**Δ** **η** **η** **η** **Δ**, for **Δ** **η** **η** **η** **Δ**.

**Δ**, *poss. pronom. adj.* (1) his, its; (2) her, its; (3) their.

(1) *Asp.*; besides its use as an ordinary poss. pr., it has some idiomatic uses:—

(A) For personal pronoun, him, it, where the object of a transitive infinitive is to be indicated, thus—To adore him, **ο** **Δ** **α** **δ** **ο** **ρ** **α** **δ**, not **ο** **Δ** **α** **δ** **ο** **ρ** **α** **δ** **ε**.

(B) To call attention, by anticipation, to a coming clause, thus—**Δ** **τ** **ά** **Δ** **ἵ** **σ** **τ** **ο** **ρ** **Δ** **γ** **ν** **ο** **ς** **ἔ** **σ** **τ** **ι**, &c., 'I know that,' &c.—literally, 'there is knowledge of it' (i.e. the facts about to be stated). Cf. the Latin habit of anticipating the coming phrase, v. g. 'I say that Caesar is the wisest of men,' *Dico quod C. sit sapientissimus virorum*; or with prolepsis, *Id, dico quod*, &c. Here **ο** **Δ** **ἑ** **π** **ε** **α** **μ** **υ** **ξ** **α** **δ** **ο** **β** **ο** **ἰ** **ο** **β** **Δ** **μ** **υ** **ν** **α** **δ**, 'enjoining on them it (prol.) its teaching to the people'—i.e. 'enjoining on them its teaching to the people,' 'enjoining on them to teach it to the people.' To this proleptic use is reducible its use with the infin. after verbs of *thinking, saying*, &c. It serves to introduce the thought or the saying.

(C) With *indecl. dem. pr.* **ἵ** **π** **η**, **ο**, wherever they would require, if declinable to be in the genitive case, v. g. 'When he had said this,' **Δ** **ἵ** **π** **η** **ο** **Δ** **ο** **ρ** **ο** **ο**; 'in regard of this,' **ο** **Δ** **ε** **α** **ο** **β** **ο** **ρ**. On the separation here between **Δ** and **ο**, see def. art.

(D) In composition with prep. **ο**, before nouns, and adjectives in compar. degree, to intensify those parts of speech, v. g. **ο** **Δ** **ἡ** **ἰ** **ε** **ρ** **ο**, 'of whatever size it be'; here **ο** **Δ** **ἡ** **ἰ** **ε** **ρ** **ο** **Δ** **ἡ** **ἰ** **ε** **ρ** **ο**, 'however hateful they be' (trans. 'be they never so foul').

(2)  $\Delta$  here takes *h* before vowels. What is said of last under (A) applies here.

(3) 'Their' (ecl.): see remarks under (A). These forms, in union with  $\pi\acute{e}$ ,  $\tau\pi\acute{e}$ ,  $\rho\acute{a}$ , become  $\pi\acute{e}$   $\pi\acute{a}$ ,  $\tau\pi\acute{e}$   $\pi\acute{a}$ ,  $\rho\acute{a}$   $\pi\acute{a}$ ; not to be confounded with  $\pi\acute{e}$   $\Delta$ , 'by which';  $\tau\pi\acute{e}$   $\Delta$ , 'through which.'

$\Delta$ , *vocative particle*.

$\Delta$ , *rel. pr.* (ecl.), who, which.

(A) Never used in this sense in nom. or acc. Hence, 'the man who strikes,'  $\Delta\eta$   $\pi\epsilon\alpha\rho$   $\Delta$   $\beta\upsilon\alpha\iota\epsilon\alpha\rho$ , is incorrect—1st, because  $\Delta$  eclipses; 2nd, because it is never used in such constructions. The correct form is  $\Delta\eta$   $\pi\epsilon\alpha\rho$   $\beta\upsilon\alpha\iota\epsilon\alpha\rho$ , or with *D.* by insertion of verbal prefix,  $\Delta\eta$   $\pi\epsilon\alpha\rho$   $\upsilon\sigma$   $\beta\upsilon\alpha\iota\epsilon\alpha\rho$ . Used extensively with preps., v. g. 'about whom I spoke,'  $\Delta\eta$   $\Delta\eta$   $\lambda\alpha\beta\alpha\iota\pi$   $\mu\acute{e}$ ; 'in which is given,'  $\Delta\eta\eta$   $\Delta$   $\upsilon$ - $\tau\upsilon\gamma\zeta\alpha\rho$ .

Never takes after it the relative tense which is intended to supply the absence of a relative pronoun in the nom. and acc. cases.

(B) That which, what; Lat., 'id quod,' 'ea quae,' in nom. and acc. case. *Dem. rel. pr.* Never takes relative tense, but is followed by the indirect forms of verbs: 'what you have,' 'ea quae habes,'  $\Delta$   $\beta$ - $\pi\upsilon\iota\lambda$   $\Delta\zeta\alpha\upsilon$ . In union with preps. it takes the forms,  $\Delta\zeta\Delta$ ,  $\Delta\eta$   $\Delta$ ,  $\Delta\eta\eta$   $\Delta$ ,  $\upsilon\Delta$ , &c.

$\Delta\beta$ , see  $\Delta\tau\acute{o}\iota\mu$ .

$\Delta$   $\beta$ - $\pi\alpha\upsilon$   $\tau\alpha\upsilon\theta$ , far from it, on the contrary.

$\Delta\beta\sigma\omicron\Delta\iota$ , *m.*, Apostle; - $\Delta\iota$ , *g. s.*

$\Delta\beta\sigma\omicron\lambda\acute{o}\iota\sigma$ , *f.*, absolution; -*e*, *g. s.*

$\Delta\zeta$ , for  $\Delta\zeta\tau$ .

$\Delta$   $\zeta\acute{\epsilon}\iota\iota\epsilon$ , his fellow, one another.

$\Delta\zeta\pi\upsilon\iota\eta\eta\eta$ , *f.*, power; -*e*, *g. s.*

$\Delta\zeta\tau$ , but.

$\Delta\upsilon\theta\Delta\eta$ , *m.*, cause; - $\Delta\eta$ , *g. s.*

$\Delta\upsilon\epsilon\iota\tau\iota\mu$ , I say;  $\upsilon\epsilon\iota\pi$ , 3rd *s. pres.*;  $\upsilon\upsilon\beta\alpha\iota\eta\tau$ , 3rd *sg. perf.*;  $\rho\acute{a}\theta$ , *inf.*;  $\upsilon\acute{\epsilon}\alpha\pi\tau\acute{\alpha}$ , *pass. part.*;  $\mu\alpha\pi$  —, so to speak.

$\Delta\upsilon\eta\acute{\alpha}\iota\iota$ , *inf.*, confess.

$\Delta\upsilon\eta\acute{\alpha}\iota\Delta\zeta$ , *m.*, confession; - $\Delta\iota\zeta$ , *g. s.*;  $\Delta\upsilon\eta\acute{\alpha}\iota\Delta\zeta$ , *g. p.*

$\Delta\upsilon\eta\acute{\alpha}\iota\Re\Delta\zeta$ , modest.

$\Delta\zeta$ , *prep.*, at, with;  $\Delta\zeta$   $\pi\iota\eta$  (lit. 'at that'), 'thus far' (what precedes in a context).  $\Delta\zeta$   $\rho\omicron$  (lit. 'at this'), 'thus' (referring to what follows); here  $\Delta\zeta$  used extensively to express the possessor in the phrase, 'what thou hast,' &c.,  $\Delta$   $\beta$ - $\pi\upsilon\iota\lambda$   $\Delta\zeta\upsilon\sigma$ , &c., the Mid. Ir. verb, *techtaim*, 'I possess,' having fallen out of use.

$\Delta\zeta\Delta\iota\theta$ , *f.*, face;  $\Delta\iota\zeta\tau\epsilon$ , *g. s.*;  $\pi\epsilon$   $h$ - $\Delta\zeta\Delta\iota\theta$ , for the benefit of;  $\pi\acute{a}$   $h$ - $\Delta\zeta\Delta\iota\theta$ , against her.

$\Delta\zeta\upsilon\sigma$ , *cop. conj.*, and; Mid. Ir., 'ocus,' to which its pronunciation even now assimilates;—(2) *rel. conj.*, as; its correlatives being  $\iota\omicron\eta\eta\eta\eta$ , *com*, *com* —  $\pi\iota\eta$ , &c.: cf. Latin, 'atque,' idem — atque, aequae — atque.

$\Delta\iota\beta\zeta\iota\omicron\iota\iota$ , *f.*, alphabet; -*e*, *g. s.*

$\Delta\iota\beta\iota\sigma\tau\iota\eta$ , *indecl.*, Augustine.

## D



- ΔΙΨΡΙΟΣΣ, brittle.  
 ΔΙΨΝΕΑΘ, *m.*, mind; -*νιθ*, *g. s.*  
 ΔΙΛΛ, *f.*, pleasure; -*λλε*, *g. s.*  
 ΔΙΛΙΝ, beautiful; ΔΙΛΝΕ, *comp.*  
 ΔΙΜΘΕΟΙΝ, *f.*, unwillingness; ο' ΔΙΜΘΕΟΙΝ, notwithstanding.  
 ΔΙΜΛΕΑΣ, *m.*, harm; -*λιρ*, *g. s.*  
 ΔΙΜΣΙΨΙΜ, I strike at; -*εαρ*, *pres. rel.*  
 ΔΙΜΣΙΡ, *f.*, time; -*ε*, *g. s.*  
 ΔΙΜΘΨΙΟΣ, *m.*, ignorance; -*ιρ*, *g. s.*  
 ΔΙΝΘΙΟΣΔΙΤΑΔ, vindictive.  
 ΔΙΝΕΟΛΑΔ, ignorant.  
 ΔΙΝΙΜ, *m.*, name (generally ΔΙΝΜ elsewhere); ΔΝΜΔ, *g. s.*; ΔΝΜΑΝΝΔ, *n. p.*  
 ΔΙΝΗΙΔΗ, *m.* and *f.*; -Δ and -*μήνε*, *g. s.*  
 ΔΙΝΝΕΙΣ, *f.*, misery; -*ε*, *g. s.*  
 ΔΙΝΝΕΙΣΕΔΔ, miserable.  
 ΔΙΡ, correct form ΔΡ, *prep.*, upon; often written *er* in Mid. Ir., and thus pronounced to this day both in Munster and Connaught. ΙΔΡ is often written similarly here, but is easily distinguished by the fact that ΔΙΡ aspirates, and ΙΔΡ eclipses. Used frequently to constitute adverbs, and conjs., and *comp. preps.* ΔΙΡ, on him; ΟΡΤΑ, on them; ΔΙΡ ΒΙΤ, at all; ΔΙΡ ΔΟΡ, so that; ΔΙΡ ΡΕΑΘ, throughout; ΔΙΡ ΡΟΝ, for the sake.  
 ΔΙΡΟ (ΟΡ), openly.  
 ΔΙΡΕ, *f.*, watchfulness; —, *g. s.*  
 ΔΙΡΙΨ, special; *also* -*ε*.  
 ΔΙΡ ΣΟΝ, *prep.*, for the sake; *gov. gen.*  
 ΔΙΣΙΟC, *m.*, restitution; -*ιρ*Ψ, *g. s.*  
 ΔΙΤ, *f.*, place; -*ε*, *g. s.*  
 ΔΙΤΘΕΟΘΙΨΙΜ, I revive (in active sense); -*υ*ΨΑΘ, *inf.*  
 ΔΙΤΨΙΟΡΡΔ, *f.*, abridgment; —, *g. s.*  
 ΔΙΤΗΙΨΙΜ, I command; ΔΙΤΗ, 3rd *s. perf.*; ΔΙΤΗΨΕΑΡ, *pres. pass.*; takes *οε* of person who is commanded; *acc.*, of thing commanded.  
 ΔΙΤΗΙΨΕ, *f.*, penance; —, *g. s.*  
 ΔΙΤΗΙΨΕΔΔ, penitent.  
 ΔΙΛΛΟ (Δ Ν-), formerly.  
 ΔΜ, *m.*, time; ΔΜΔ, *g. s.*  
 ΔΜΔC, out, forth.  
 ΔΗΔΙΝ, only.  
 ΔΗΔΑΡC, *m.*, sight; -*Διρ*C, *g. s.*  
 ΔΗΜΙΛ, *as.*  
 ΔΝ, *def. art.*, the (Mid. Ir. *in*).

(Δ) Δν in all singular cases, except *gen. sing. fem.*, which is ΝΔ. In all plural cases ΝΔ; with *eclp.* in *g. p.* The art. was originally ΡΑΝ; and when in union with many preps., the Ρ reappears, v.g. ΡΙΡ ΔΝ, ΔΝΝ ΡΝΔ.

(B) Used to convert *adj.* into *subst.* :—

CACTOILICE, . . . Catholic.  
 NA CACTOILICE, . . . Catholics.

(C) An integral part of the *dem. pronom. adj.*, this, that, v. g. :—

AN MIOCLÚ RO, . . . this ill fame.

Note that the French and Irish often divide a term grammatically which is logically indivisible :—

This man, . . . Cet homme-ci.

The word that the term qualifies or that qualifies the term is inserted between the divided parts. So in Irish :—

This man, . . . AN FEAR RO.

(See *rín, ro.*)

(D), used often to form compound adverbs and preps. :—

AN FEAD, . . . during.  
 AN TAN, . . . when, &c.

ANACRAC, painful.

ANAM, *m.*, soul (*f.* in old Ir.); ANMA, *g. s.*; ANMANNA, *n. p.*; ANMANN, *g. p.*

ANAPAIÖ, untimely.

ANÉÁINEADÖ, *m.*, blasphemy.

ANCÚMHÁCTAC, violent; -A, *pl.*

ANMÓRÁN, *m.*, very many; ÁIN, *g. s.*

ANN, in.

ANN SIN, then, there.

ANTOIL, *f.*, depraved will; -OLA, *g. s.*

AÖÜAIRE, *m.*, shepherd; —, *g. s.*

AÖINTEAT, *f.*, one-half; -LEICE, *g. s.*

AÖINNEAC, anyone.

AÖINPÉACADÖ, *m.*, one sin; -RÖ, *g. s.*

AÖINTEAŞASS, *m.*, one catechism; -AIFŞ, *g. s.*

AÖINTEAŞAŞA, *f.*, one tongue; -ŞAIV, *d. s.*

AÖIS, *f.*, age; -E, *g. s.*

AÖN, one (*asp.*).

AÖNADÖÖAR, *m.*, one cause; AIF, *g. s.*

AÖNÖOR, *m.*, any way; -ÖUIF, *g. s.*

AÖNŞNOÖUIŞE, *f.*, one affair (with others *m.*); —, *g. s.*

AÖNÖLC, *m.*, one evil; -UILC, *g. s.*

AÖNŞŞÁILE, *f.*, any shadow; —, *g. s.*

AÖNÖORAÖ, *m.*, one fruit; -AIV, *g. s.*; ÖPÖA, *n. p.*

AÖNÖUIŞIM, I consent; -ÖÜŞAÖ, *inf.*

AÖS, *m.*, folk; AÖIF, *g. s.*

ΔΟΣΟΪΣ, *m.*, the young; -όις, *g. s.*

ΔΡ, *poss. pronom. adj.*, our (*ecl.*); ΝΔΡ Ν-ΝΙΔΙΟ, *lit.* (in our sequel) in the sequel; *Mid. Ir.*, i n-ar ndiaid (*Pass. and Hom.* 60).

ΔΡ, *impers. verb*, says.

ΔΡ, *for* 1ΔΡ; ΔΡ ΝΝΙΔΙΟ, in the sequel.

ΔΡ, in form ΝΔΔ ΔΡ = ΝΔΔΔΡ; the form which ΡΟ takes when combined with ΝΔΔ; see ΝΔΔ; not to be confounded with following.

ΔΡ, in form ΔΝΝ ΔΡ ΔΟΙΡ, 'in which it is right,' ΔΡ ΔΡ ΒΡΕΙΟΙΡ. Here the Δ in ΔΡ is *rel. pr.*, its eclipsing nasal being absorbed by Ρ. ΔΝΝ Δ Ν-ΡΟ. For the meaning of Ρ in this form see ΔΤΔΙΜ.

ΔΡΟϜΛΑΙΤ, *m.*, chief lord; —, *g. s.*

ΔΡΟΞΔΞΑΡΤ, *m.*, high priest; -ΔΙΡΤ, *g. s.*

ΔΡΟΥΙΞΙΜ, I raise; -ΟΥΞΔΟ, *inf.*

ΔΡΣΥΙΟ, old; -ΡΥΙΞ, *pl.*

ΔΣ, from.

ΔΣΟΙΞ, within (literally 'in the house').

ΔΣΤΕΔΔ, into the house, within.

ΔΤΔΙΜ (*Lat.* *asto*), I exist, I am; called the substantive verb; found here chiefly in the following forms:—

#### Simple Forms:—

ΤΔ, ΔΤΔ, *3rd s. pres.*; ΔΤΔΙΟ, *3rd pl. pres.*; ΒΙΟ, *3rd pl. cons. pres.*; ΒΙΑΙΟ, *3rd s. fut.*; ΒΙΑΟ, *3rd s. cond.*; ΒΕΙΟΙΡ, *3rd pl. cond.*; ΒΕΙΤ, *inf.*

#### Relative Forms:—

ΤΔ, ΔΤΔ; ΒΙΟΡ, *cons. pres. rel.*; ΒΙΑΡ, *fut. rel.*

#### Enclitic Forms:—

(*i. e.* after ΞΟ, ΝΙ, ΝΔΔ, preps., with *rel.*, &c.) Β-ΡΥΙΛ, *3rd s. pres.*; Β-ΡΥΙΛΙΟ, *3rd pl. pres.*; ΡΔΒΔΙΟ, *3rd pl. pres. subj.*

1S (*called the Assertive Verb.*)

#### Simple Forms:—

ΙΡ, *pres.*; Β, *for* ΒΥΟ, *cond.*

#### Relative Forms:—

ΙΡ, *pres.*; ΒΥΡ, *fut.*

#### Enclitic Forms:—

##### Present.

ΝΙ (*is not*); ΜΥΝΑ (*unless is*); ΡΕΥΟ (*what is*); ΞΙΟ ΒΕ (*whoever he be*); ΞΥΡ, ΞΥΡ ΔΒ (*that is*); ΝΔΔ (*is not, interrog.*); ΟΔΡ (*of whom are*); ΟΔΡ (*to whom is*); ΝΔΔ (*that is not*); ΤΡΕ ΔΡ ΡΕΙΟΙΡ (*through which is possible*); ΛΕ ΔΡ ΔΒ (*to whom are*); ΝΔΔ (*who are not*).

*Past.*

ար ար Երեւոր (from which was possible); ուն ար Երեւոր (which was not possible), or that (*conj.*) was not possible.

*Conditional.*

(Enclitic), ին մեծ, may (it) be.

The distinction between *ի* and *ստի* cannot be scientifically understood until an agreement is come to as to the precise meaning of 'is' in the simple question, 'Peter is a lawyer'; in other words, an agreement as to the meaning of the copula in affirmative propositions. The signification of the 'copula' is a question that goes down to the very roots of metaphysics and logic; and the question as to its meaning will be solved differently and in a contradictory sense by the followers, respectively, of Mill, Hamilton, Kant, and Aristotle.

Students of Aristotelian and of scholastic philosophy will recognize that *ի* affirms "in recto" the objective identity of two ideas: *ի միւր թուր ստի*, 'I am the light of the world.' The object denoted by the term 'I' and the object denoted by the term 'light of the world' are one and the same thing.

Again, in propositions, the subject is the matter, the attribute is the form. It is true to say that the form "in facto esse" contains the matter, and that consequently the matter is in it. The Irish way of saying 'Peter is a priest' illustrates this truth: *ստի քառար ուն իւրաքանչեւ*, 'Peter is in his priest.' The person represented by the term 'Peter'—i. e. the matter—is contained in the form 'priest.' This form 'priest,' however, is itself a universal—that is, capable of being predicated of John, and Peter, and James. It is clear that this form 'priest,' as individualized in Peter, is not identical with the form 'priest' found in John and James. To bring out this fact we may say then, with the Irish, 'Peter is in *his* priest.' Of course, as in all affirmative propositions, we have here affirmed the objective identity of two ideas. This, however, is affirmed only in "in obliquo"; and it is stated "in recto" that the *matter* 'Peter' is contained in the *form* 'priest.' Hence, as the grammarians say, if we want to describe the condition, quality, and state of the subject, we use *ստի*; if we want to say that two notions represent the same object, we use *ի*.

*ստի*, *m.*, father; *ստի*, *g. s.*; *ստիքաւոր*, *n. p.*; *ստիքաւոր*, *g. p.*

*ստիւնիք*, *f.*, petition; —, *g. s.*

*ստիւնիք*, brief; -e, *pl.*

*ստիւնիւնիւն*, I renew; *ստիւնիւնիւն*, *inf.*

*ստիւնիւն*, I change; -իւնիւն, *inf.*

*ստիւնիւնիւն*, I think again; -եւն, *inf.*

*ստիւնիւն*, I re-establish; *ստիւնիւնիւն*, *inf.*

*ստիւնիւն*, *f.*, relapse; -e, *g. s.*

*ստիւն*, *m.*, milk; —, *g. s.*

*ստիւնիւն*, light-headed.

- ԾԱՏՈՅԵԱԾ, *m.*, baptism.  
 ԾԱՏՈՒՄ, I baptize; ԾԱՊՈՅԵԱԾ, *inf.*  
 ԾԱՕՋԼԱԾ, dangerous; -ւիճե, *comp.*  
 ԾԱՕՏ, *m.*, vanity; ԾԱՕՐ, *g. s.*  
 ԾԱՐՐՋԼՈՐ, *m.*, boasting; -ծիր, *g. s.*  
 ԾԱՏ, *m.*, death; ԾԱՐ, *g. s.*  
 ԾԱՏՃԱՄ, I destroy; ԾԱՐՃԱԾ, *inf.*; -ՃԱՐՈՇԵ, *g. s.*  
 ԾԵԱԾԷ, exact.  
 ԾԵԱՅ, little; ԵՅ, *g. s., m.*; ԾԵԱՅԱ, *pl.*; ջօ յաճ ԾԵԱՅ, that it is enough.  
 ԾԵԱՅԱՆ, *m.*, few; -ճա, *g. s.*  
 ԾԵԱՅՆԱԾ, almost.  
 ԾԵԱԼԱԾ, *m.*, road; ԾԵԱԼԱՅ, *g. s.*  
 ԾԵԱՆԱՄ, I extract (when followed by ճր); when followed by յե, I belong to;  
 ԵԱՆ, *inf.*, reaping; ԾԵԱՆԱՐ, *pres. rel.*  
 ԾԵԱՆՆ, *f.*, regard; -նա, *g. s.*  
 ԵԱՆԼԱ, *m.*, English; —, *g. s.*  
 ԾԵԱԾԱ, *f.*, life; —, *g. s.*  
 ԾԵԱԾԱՅՄ, I feed; -ւճաԾ, *inf.*; -ԾԱՅԵԱՐ, *pres. pass.*  
 ԾԵՐ, *see* յօԾԵՐՄ.  
 ԾԵՐԻՄ, I bear; ԵՐԵԻԾ, *inf.*; -ԵՐԱԾ, *perf. pass.*, was born.  
 ԾԵՐՈՍՅՄ, I animate; -ւճաԾ, *inf.*  
 ԵՆԼ, *m.*, mouth; ԵՆԼ, ԵՆԼ, *g. s.*  
 ԵՄՏ, *m.*, manner; ԵՄՐԱ, *g. s.*; —, *n. p.*; ԵԵՐ, *g. p.*; ԵՄՐԱԻԾ, *d. p.*  
 ԵՐԵՐՈՐ, perhaps (ԵՐԻ ԵՐՈՐ).  
 ԵՐԵՐՈՐ, *see* ԱԾԱՄ.  
 ԵՐԱԾ, *m.*, food; ԵՐԻ, *g. s.*  
 ԵՐՈՇ, although.  
 ԵՐԷ, *m.*, world; ԵԵԾԱ, *g. s.*; ԱՐ ԵՐԷ, (any) in the world.  
 ԵԼԱՏ, *m.*, taste; ԵԼԱՐ, *g. s.*  
 ԵԼԱՅՄ, I taste; ԵԼԱՐԱԾ, *inf.*; ԵԼԱՐՈՍԱՐ, *3rd pl. perf.*  
 ԵԼԱԷ, *m.*, flower; -ԷԱ, *g. s.*  
 ԵԼԱԾԱՄ, *f.*, year; -ՅՆԱ, *g. s.*  
 ԵՕԷ, poor; ԵՕԷԷ, *g. s., f.*  
 ԵՐՐԱԾ, *m.*, budding; -ԱԻԾ, *g. s.*  
 ԵՐԱԷԱԾ, eternal.  
 ԵՐԱԷԱՐ, *m.*, brother (in an order); ԵՐԱԷԱՐ, *g. s.*  
 ԵՐԵԱԷԻՐԻՅԵ, *f.*, penance imposed by priest; —, *g. s.*  
 ԵՐԵԷԱՆ, *m.*, judge; ԵՐԵԷՄ, ԵՐԵԷԱՆ, *g. s.*  
 ԵՐԵԷԱՆԱՏ, *m.*, judgment; sentence; -ԱՐ, *g. s.*  
 ԵՐԵԱԾԱԾ, lying.  
 ԵՐԱԷԱՐ, *f.*, word; ԵՐԵԷՐԵ, *g. s.*; ԵՐԵԷՐ, *d. s.*  
 ԵՐԻՅ, *f.*, force; -ՅԵ, *g. s.*

bríotímar, strong.

brisim, I break; bripæð, *inf.*

brosouísim, I excite; -uḡað, *inf.*

brúíḡneac, quarrelsome.

buaio, *f.*, victory; -aiðe, *g. s.*

buaim, *see* beannaim.

buille, *m.*, blow; —, *g. s.*; -aiṛi aḡaið, stroke in advance, so much done.

bun, *m.*, foundation; buim, *g. s.*

bunúðas, *m.*, matter; -aiṛ, *g. s.*

bunúðasac, fundamental, chief.

các, everyone; cáic, *g. s.*

cailleamui, *f.*, loss; -mna, *g. s.*

caillim, I lose; cailleað, *inf.*

cáin, *f.*, tax, penalty; -e, cánac, *g. s.*

cáinim, I revile; -eað, *inf.*

caitim, I spend; -eað, *inf.*

cáiroe, *f.*, delay, respite.

calcaim, I harden; -að, *inf.*

caonúctraact, *f.*, devotion; -a, *g. s.*

carraim, I heap up; -að, *inf.*

catolice, Catholic; -ciḡe, *n. p.*

ceactar, either.

ceao, *m.*, permission; -oa, *g. s.*

céona, same; maṛi an ḡcéona, likewise.

cealḡ, *f.*, deceit; ceilḡe, *g. s.*

cealḡac, deceitful.

ceana, already.

ceangailim, I bind; ceangal, *inf.*

ceann, *m.*, head; cinn, *g. s.*

ceannuísim, I purchase; ceannaic, *inf.*

ceapaím, I form, I design; ceapað, *inf.*

ceart, right.

ceaso, *f.*, question; -a, *g. s.*

céillḡe, prudent.

ceirtbreiteamnas, *m.*, just judgment; -uir, *g. s.*

céuo, first (wrongly aspirated in some grammars).

céuo, a hundred.

céuorð, *m.*, sense, opinion; -a, *g. s.*

céusaim, I torment; céarð, *inf.*, which as noun denotes the 'passion.'

ciall, *f.*, sense; céille, *g. s.*

cialluísim, I signify; -uḡað, *inf.*

- círġ, *see* vóčim.  
 cineað, *m.*, race; -rġ, *g. s.*; cínreacá, *pl.*, the Gentiles.  
 cion, *f.*, sin; cionab, *g. s.*; cionta, *n. p.*  
 cionrġ, *m.*, cause, occasion; -a, *g. s.*  
 cionn, *m.*, head; or a cionn rġn, moreover.  
 cionnas, how (*ci indus*, what manner).  
 ciontac, guilty; -ré, responsible for.  
 ciontuigim, I sin; -uġab, *inf.*  
 cláirín, *m.*, hornbook.  
 clann, *f.*, children; cloinne, *g. s.*  
 claočlo(rġ), *m.*, change; -orġ, *g. s.*  
 clao, inclined.  
 clao, inclination; clao, *g. s.*  
 cleacacim, I use; I am wont, accustomed; -ab, *inf.*  
 cloč, *f.*, stone; cloice, *g. s.*  
 cló, *m.*, print; -a, *g. s.*  
 clóacacim, *m.*, printer; -ra, *g. s.*  
 cluimim, I hear; clor, *inf.*; cluimrġ, *3rd pl. fut.*  
 cneasac, honest.  
 cnis, *f.*, warp (in a loom); -e, *g. s.*; namac cnire, bosom enemy.  
 coġuas, *m.*, conscience; -uarġ, *g. s.*  
 coirce, ever.  
 coimceangal, *m.*, conspiracy.  
 coimce, *m.* (Mid. Ir. *coimdic*), Lord; —, *g. s.*  
 coimceomruceac, so ungrateful.  
 coimceacim, I keep, preserve; coimeu, *inf.*  
 coimreacacim, I correspond; -ra, *inf.*  
 coimreacac, foreign; -a, *pl.*  
 coimlionicim, I fulfil; -ab, *inf.*  
 coimminic, as often (as).  
 coimneacacim, as spotless.  
 coimceonolacim, I assemble; -ceonol, *inf.*  
 coimceol, *m.*, condition; -gill, *g. s.*  
 coir, *f.*, sin; -e, *g. s.*  
 cóir, *adj.*, right; córa, *comp.*  
 coirlicir, *f.*, odd letter; -licreacá, *n. p.*  
 coirceac, guilty.  
 coirceon, general; -cine, *comp.*  
 colann, *f.*, body; colla, colna, *g. s.*  
 corġ, *corr. adv.*, so, as. Does not occur here except in *comp.* with adjectives and adverbs. Its relative *conj.* is aġur: coimminic aġur mearġ, 'as often as they think.'

- COMAIPLE, *f.*, counsel, council ; —, *g. s.*  
 COMAMPLAC, as greedy.  
 COMARSA, *f.*, neighbour ; -AN, *g. s.*  
 COMARTCA, *m.*, sign ; —, *g. s.*  
 COMOÁNA, so bold.  
 COMOOMAIN, so deep.  
 COMFADA, as long.  
 COMFOCAL, *m.*, synonym ; -AÍL, *g. s.*  
 COMGLAN, as pure.  
 COMLUAT, as soon.  
 COMNUIGIM, I dwell ; -GE, *inf.*  
 COMRAC, *m.*, combat.  
 COMRÁD, *m.*, discourse ; -ÁRÓ.  
 COMROINN, *f.*, participation ; -ONNA, *g. s.*  
 COMTROM, just, even.  
 CONGBAIM, I keep ; CONGBAIL, *inf.*  
 CONGNAIM, I help ; CONGNAM, *inf.* ; -GANTA, *g. s.*  
 CONNRÁD, *m.*, agreement ; CONNARTCA, *g. s.*  
 CONTUS, *m.*, account ; -UIP, *g. s.*  
 COR, *m.*, case ; CUIP, *g. s.*  
 CORRFOCAL, *m.*, odd word ; -AÍL, *g. s.*  
 COSAMLAÉT, *f.*, probability ; -A, *g. s.*  
 COSGAIM, I hinder ; CORG, *inf.*  
 COSUINIM, I cost ; CORNAM, *inf.*  
 CRÁIBTEAC, pious.  
 CRAOS, *m.*, gluttony ; CPAOIP, *g. s.*  
 CRÉ, *f.*, creed.  
 CREAPALTA, entangled.  
 CREIOIM, I believe ; CPEOEAD, CPEOEAMUIN, *inf.*  
 CREUD, what ?  
 CRÍOSO, Christ.  
 CRÍOSOMHUI, Christlike, Christian.  
 CRÍOSOUIGE, Christian.  
 CRIOCTNUIGIM, I tremble ; -UGAD, *inf.*  
 CROIÖE, *m.*, heart ; —, *g. s.*  
 CRUADOMHUIÉALAÇ, *pl.*, stiff-necked ; -A, *pl.*  
 CRUAIÖ, hard.  
 CRUINNUIGIM, I collect ; -UGAD, *inf.*  
 CRUT, *m.*, condition, state ; CPOÇA, *g. s.*  
 CRUTUIGIM, I create, prove ; -ÇUGAD, *inf.*  
 CRUTUIÇTEÓIR, *m.*, Creator ; -ÓPA, *g. s.*  
 CUAÍÖ, *see* TÉRÖIM.



cuibē, suitable.

cuio, *f.*, part; coōda, coōda, *g. s.*

cuioiñim, I help; -iugab, *inf.*

cuinñ, *f.*, yoke; -e, *g. s.*

cuiriim, I put; cup, *inf.*; cup a n-ññiorn, to put in practice; -a leiñ na h-eağ-luira, to accuse the Church; cup o'ñiadaib aip, to put an obligation on;

— ñompa, to propose to themselves, resolve; cuineann, *cons. pres.*

cum, *see* uocum.

cunāctā, *m.*, power; —, *g. s.*

cumaim, I form; -ab, *inf.*

cumaoim, *f.*, communion; -e, *g. s.*

cumas, *m.*, power; -aip, *g. s.*

cunñuuiñteōir, *m.*, protector; -ōpa, *g. s.*

uā, to his, &c.; *see* uo.

uā, of which; *see* ue, ua, and a.

uā (*asp.*), two.

uā (*eccl.*), if.

uaille, *f.*, blindness; —, *g. s.*

uainñeān, *m.*, stronghold; -ñim, *g. s.*

uailaim, I blind; -ab, *inf.*

uallraōarc, *m.*, blindness; -aipc.

uāñ, *m.*, verse; uāim, uāna, *g. s.*

uaoiteamuil, base.

uaoñna, human.

uaoñsmāct, *m.-f.*, bondage; -a, *g. s.*

uār, *for* ue a (rel.) ño, followed by past tense.

uār, u'ār, of whom are, to whom is: *see* atāim.

u'ār, *for* ue aip, of our.

uāra, second.

uā rīrīb, really.

uāsaāctāc, fierce; -aiñ, *d. s., f.*

ue, from, out of. Not appearing here as a separate prep. as in comp. with the article and before nouns, it takes the same form as uo. Easily recognized in pronom. compounds—

ue, from him; ui, from her; uioō, from them.

Used much in partitive sense—cuio uioō, a part of them, &c.

ueağouine, *m.*, good man; —, *g. s.*

ueağoiue, *m.*, good instructor; —, *g. s.*

ueağoiueas, *m.*, good instruction; -uip, *g. s.*

uealāaim, I compose; -ab, *inf.*

- ԾԵԱՌԾԵԱ, certain.  
 ԾԵԱՌՄԱԾ, *m.*, forgetfulness; -ձԻՅ, *g. s.*  
 ԾԵԱՌՆԱԾ, *see* ԾՈՆԻՄ.  
 ԾԵՊԻՄԻՆ, certain.  
 ԾԵՊԻՐ, *see* ՏՈՅԻՐԻՄ.  
 ԾԵՊԻՐԸ, *f.*, alms; -Ե, *g. s.*  
 ԾԵՊԻՐԵԱԾ, *m.*, end; -ԻՅ, *g. s.*  
 ԾԵՐՈՒՅ, *f.*, end; ԲԱ-, in fine.  
 ԾԵՐՈՒՄ, *f.*, will; ՈՅ —, willingly.  
 ԾԵՐՈՒՄԻՅԻՄ, I vouchsafe; -ՅԵԱԾ, *inf.*  
 ԾԵՐՈՒ, *m.*, tear; -ՈՐԻ, -ՈՐԲԱ, *g. s.*  
 ԾԵՍՆԱԾ, *see* ԾՈՆԻՄ.  
 ԾԻԱ, *m.*, God; ԾԵ, *g. s.*  
 ԾԻԱԾԱԼ, *m.*, devil; -ԱՐԼ, *g. s.*  
 ԾԻԱԾ, *f.*, ՈՏ —, after her.  
 ԾԻԵԱՐԵԱ, banished.  
 ԾԻԼԵԱՅԱՄ, I digest; -ԼԵԱՅԱԾ, *inf.*  
 ԾԻՕՇՈՒՏՅԻՏԵ, implacable.  
 ԾԻՏՃԱԼԻՄ, I avenge; -ԼԵ, *inf.*  
 ԾԻՏՃԱԼԵԱՏ, *m.*, vengeance; -ԱՐԻ, *g. s.*  
 ԾԻՏՃԵԱԼ, *f.*, loss, want; -ԱԼԱ, *g. s.*  
 ԾԻՏՅԱՅԵԱԾ, zealous.  
 ԾԻՕԼՄԱ, correctly ԾԻՕՅԼՄԱ, *g. s.* of ԾԻՕՅԼՄ, act of gleanings, compiling.  
 ԾԻՕՄԾԱՐԵԱԾ, ungrateful.  
 ԾԻՕՄՈԼԱՄ, I censure; -ԱԾ, *inf.*  
 ԾԻՕՆՅԱԼԵԱ, firm.  
 ԾԻՕՐՐԱՅԵ, rash.  
 ԾԻՐԻՅԻՄ, I direct; -ԻՅԱԾ, *inf.*  
 ԾԻՏԼԻՅԻՄ, I relinquish, put aside, -ԻՅԱԾ, *inf.*  
 ԾԻՇԵԱՆՆԱԾ, *m.*, destruction.  
 ԾԻՇԵԱՆՆԱՅԻՄ, I behead, destroy; -ԱՅԱԾ, *inf.*  
 ԾԻՇԵՆԼԻՅ, foolish.  
 ԾԻՇԻՕԼԼ, *m.*, diligence; -ՇԻԼԼ, *g. s.*  
 ԾԻՇԻՐԵՎՈՒԵԱԾ, unbelieving.  
 ԾԻՄԼԵԱՄ, I renounce; -ԱԾ, *inf.*  
 ԾԼԻՅԵԱԾ, *m.*, law; -ՅԻՅ, *g. s.*  
 ԾԼԻՅԻՄ, *m.*, I owe; -ՅԵԱԾ, *inf.*  
 ԾԼԻՏՈՒՈՆԱԾ, lawful.  
 ԾՕ, prefix, before past tenses.  
 ԾՕ, *thy (asp.)*.  
 ԾՕ, *prep.*, to, &c.: ԾՕ, to him; ԾՕԻԾ, to them; ԾՕԻՆՆ, to us. These forms are always aspirated after vowels, aspirated consonants, and ղ. In other cases



The Irish gerund, *vo bualaob*, though indeclinable, is capable of standing in nearly all relations of gender, number, and case. Thus, in the phrase—

- (a) *ir éigin ceitpe neitce vo veunam*, 'there are four things to be done.'  
Nom. sing. to verb *ir* governing *neitce* in the acc. pl.  
(b) *cum na rubailce vo gnáitcheactaob*. *Gen. sing.*, governed by *cum*,  
and attracting *rubailce*, *g. s. f.*  
(c) *an rubailce vo feacnaob*. *Gen. sing.*, governed by *cum*, and govern-  
ing *rubailce* in the acc.  
(d) . . . *air foclaib coimhiteada vo feacnaob*, '(endeavours were made)  
to avoid foreign expressions.'—(Sect. XIII., line 1.)

*Dat. pl.*, with *foclaib*, *d. p. m.*

Cf. Latin—

*Dedi operam verbis alienigenis vitandis*;

and cf. Cicero—

*Meum laborem hominum periculis sublevandis impertio.*

These gerundial constructions are to be distinguished from a simple case where *vo bualaob*, without *preceding* subject or object, is simply used to express a purpose; thus, *taimic ré vo ceasarg an pobail*, 'he came to teach the people.' Here the infinitive appears as a verbal noun in the dative case, governed by *vo*, and governing the objective genitive *pobail*.

Besides the examples above given of the gerund, there is another form of phrase in which, with a transitive verb, we have subject and object expressed; thus—

'This is the love of God, that we keep His commandments.'

- (e) . . . *rinne vo coimheo a diteantaob*.

In this phrase we have the gerund agreeing with the subject *rinne*, and governing *diteantaob* in the gen. In this construction the subject must always precede, and the object must follow the gerund.

Cf. here, sect. 36—

'Humbly beseeching God that his own unworthiness may not put a hindrance,' &c.

- (f) . . . *gan a ainneir féin vo eir toirmirg*.  
*ainneir*, *subject* preceding gerund.  
*toirmirg*, *object* following gerund.

(See the fuller treatment in *Pars.-Hom. Gloss.*, pp. 650, sqq., *sub voce*).

For those who desire to compare further Latin and Irish construction, it may be interesting to note that Donlevy, in examples *b* and *c*, breaks off from what may be called the gerundive participle, and betakes himself to the gerund proper. So does Cicero, speaking of M. Antony, 'The question is, whether power be given to M. Antony to oppress the republic to make a present of the lands,' &c.—

'*Utrum facultas detur opprimendae reipublicae, agrorum condonandi.*'

The infinitive in Latin is strong enough to act as a verb in nom. and acc. relation. The Irish infinitive, *bualadh*, has not this strength, but requires to be reinforced by the prep. *do*. The Latin infin. is not strong enough to act in oblique cases as a verb and noun. Hence the recourse to the gerund and gerundive participle. The Irish gerund, *do bualadh*, acts as—

The Latin infinitive.

„ gerund.

„ gerundive participle.

The Latins do not use the prep. *sine*, without, with the gerundial forms; hence another term of phrase must be employed when a negative is to be used. The Irish gerund permits the use of the negative prep. *gan* (see above, example (*f*)).

*do bheirim*, I give; *bheir*, 3 *s. pres.*; *tabairt*, *inf.*; *tuig*, 3 *s. perf.*

*do bhrón*, *m.*, sorrow; *-óin*, *g. s.*

*do chár*, *m.*, harm; *-air*, *g. s.*

*do chím*, I see; *o'feicim*, *inf.*; *do chírb*, 3rd *s. fut.*; *do chítear*.

*do choimsiúte*, incomprehensible.

*do cum*, *prep.*, towards, *gens. gen.* Includes also, not only motion towards a term, but arrival at it—*táimic cum céille*, &c. Written usually *cum*, with aspiration which denotes its original form. Used much here to express a purpose, with the gerund form *do bualadh*; see *do*.

*do gheibim*, I find, obtain; *faighbáil*, *inf.*; *geibrb*, 3rd *s. pres.*; *geadbair*, 3rd *pl. fut.*; *fuair*, 3rd *s. perf.*

*doilseas*, *m.*, sorrow; *-gair*, *g. s.*

*doimeasda*, inestimable.

*dothan*, *m.*, world; *-ain*, *g. s.*

*do thuinn*, deep; *doinne*, *comp.*

*do mhúinte*, ill-taught.

*do (s)ním*, I do, make; *deunadh*, *inf.*; *-da*, *g. s.*; *ní*, 3rd *s. pres.*; *nítear*, *pres. pass.*; *deuna*, 3rd *s. fut.*; *deunadh*, *perf. pass.*; *rinneadh*, *perf. pass.*

*do réir*, according to.

*do rda*, obscure.

*do rdaous*, *m.*, darkness; *-uir*, *g. s.*

*do sgaolte*, indissoluble.

*do taobh*, regarding.

*do tchas*, *m.*, hope; *-air*, *g. s.*

*do eam*, *m.*, people; *-a*, *g. s.*

*do eas*, partly.

*do bhlásad*, licentious; *-aig*, *d. s. f.*

*do rocclaonadh*, *m.*, bad inclination; *-nta*, *g. s.*

*do rochnós*, *m.*, bad habit; *-óir*, *g. s.*

*do rocsompla*, *m.*, bad example; —, *g. s.*

*do roicbeusad*, wicked.

- ΟΡΟΙΣΤΕΛΕΑΚΤΑΘ, *m.*, bad practice; -ΔΙΘ, *g. s.*  
 ΟΡΟΙΣΤΟΜΕΑΡ, *m.*, bad conduct; -ΔΙΡ, *g. s.*  
 ΟΡΟΙΣΤΗΕΙΝΕΑΚ, of bad desires.  
 ΟΡΟΙΣΤΗΙΔΗ, *m.* and *f.*, bad desire; -Δ, *g. s.*  
 ΟΡΟΝΣ, *f.*, people; ΟΡΟΙΝΣ, *g. s.*  
 ΟΡΥΙΣ, *f.*, impurity; -ε, *g. s.*  
 ΟΡΥΙΣΕΔΗΝΙΛ, lascivious.  
 ΟΥΔΙ, *m.*, duty, -ΥΔΙ, *g. s.*  
 ΟΥΔΙΣΑΣ, *m.*, duty; -ΔΙΡ, *g. s.*  
 ΟΥΒΔΙΛΕ, *f.*, vice; —, *g. s.*  
 ΟΥΒΔΙΝΘΙΟΣ, *m.*, utter (black) ignorance; -ΨΙΡ, *g. s.*  
 ΟΥΒΔΙΡΤ, *see* ΔΟΕΙΡΙΜ.  
 ΟΥΙΛΛΕΟΣ, *f.*, page; -ΕΟΙΣ, *g. s.*  
 ΟΥΙΝΕ, *m.*, man; —, *g. s.*; ΟΔΟΙΝΕ, *n. p.*; ΟΔΟΙΝΘ, *d. p.*  
 ΟΥΙΤΕ, *f.*, estate; —, *g. s.*, ΟΥΙΤΕΡΕΑΘ, *g. p.*  
 ΟΥΙ, *see* ΤΕΡΙΘΙΜ.  
 ΟΥΤΕΑΣ, *m.*, birth-place; -ΔΙΡ, *g. s.*  
 ΟΥΤΕΡΑΚΤΑΚ, earnest.

Ε, *see* ΡΕ.

ΕΔΘΟΝ, that is (the equivalent of .ι. in Mid. Irish). As the Greek *ἔτι* is often best translated in English by inverted commas, so the abbreviation .ι. may be generally rendered literally (. . .)

- ΕΔΣΑΡ, *m.*, order; -ΔΙΡ, *g. s.*  
 ΕΔΣΛΑ, *f.*, fear; —, *g. s.*  
 ΕΔΣΛΙΣ, *f.*, church; -ε, *g. s.*  
 ΕΔΣΝΑ, *f.*, wisdom; —, *g. s.*  
 ΕΔΣΥΙΛ, *f.*, fear.  
 ΕΔΣΒΟΣ, *m.*, bishop; -ΟΙΣ, *g. s.*  
 ΕΔΣΒΥΙΘ, *f.*, want; —, *g. s.*  
 ΕΑΣΜΟΛΑΙΜ, I reproach; -ΑΘ, *inf.*  
 ΕΙΣΕΑΡΤ, unjust.  
 ΕΙΣΕΑΗ, *m.*, necessity; -ΣΙΝ, *g. s.*  
 ΕΙΣΕΑΣ, *m.*, philosopher; -ΙΡ, *g. s.*; -ΕΙΣΙΡ, *n. p.*  
 ΕΙΣΙΝ, some.  
 ΕΙΡΕ, *f.*, Ireland; -ΡΙΟΝΝ, *g. s.*; -ΡΙΝΝ, *d. s.*  
 ΕΙΡΣΙΜ, I rise; ΕΙΡΣΙ, *inf.*  
 ΕΙΣΟΙΜ, I listen; ΕΙΡΟΕΑΚΤ, *inf.*  
 ΕΟΙ, *m.*, knowledge.  
 ΕΟΙΛΣ, *m.*, knowledge; -ΥΙΡ, *g. s.*  
 ΕΟΙΣΑΚ, learned.  
 ΕΟΡΟΙΡ, *f.*, Europe.

ÉUḡAIM, I die; ÉUḡ, *inf.*

ÉUḡCÓRAĆ, unjust; -Aḡ, *comp.*

ÉUḡCOSHUIĹ, unlike; -ḡAḡĹA, *pl.*

ÉUḡCRUAĹ, weak; -ḡe, *comp.*

ÉUḡSAMUIĹ, different; -ḡĹA, *pl.*

ḡÁ, *prep.*, under; written also ḡÓ, ḡAÓI. In Mid. Irish governs dat. and acc.

Usually now governs dat., but here found with acc., ḡA ĊIONṬA, with *art.*

ḡA'n, *poss. pr. 3rd person*; ḡA NA, with *rel.*, followed by ḡO, ḡA'ḡ and ḡA Δḡ.

ḡAṬA, long, far; ḡAIOE, *comp.*

ḡÁḡAĹ, correctly ḡAḡBÁĹ; *see* OḡEIBIM.

ḡÁḡBÁIM, I leave; -BÁĹ; -ḡṬAḡ, *pres. pass.*

ḡUIĹ, *see* ΔṬÁIM.

ḡÁĹ, *m.*, prophet; —, *g. s.*

ḡAĹĹIḡE, *f.*, neglect; —, *g. s.*

ḡAĹRIM, I watch; ḡAḡE, *inf.*

ḡA LEIṬ, separately.

ḡAÓI LÁR, on the floor; ḡAĆAĹ —, should fall into neglect.

ḡAÓISĹOIN, *f.*, confession; -e, *g. s.*

ḡARAOR, alas!

ḡÁSAM, I grow; ḡÁḡ, *inf.*

ḡEACṬ, *f.*, time.

ḡEARḡAĆ, choleric.

ḡEÁRR, better.

ḡEAS, *m.*, knowledge; -A, *g. s.*

ḡEASAĆ, known.

ḡÉĹOIR. In form it seems to correspond with Mid. Irish, ḡÉṬAḡ, ÉṬḡ, *pass.*

forms of ḡÉAṬAIM, 'I am able.' In modern use it has become a subst. or adj.

not aspirated by D. after ní. Its general use is as indefinite predicate after ḡḡ,

the subject being the infin. or gerund; *see* OO: ḡḡ ḡÉĹOIR OÓB AN LOḡAĹ OO

ḡNÓBḡAĹ, 'they can gain the indulgence.' (To gain the indulgence is possible

for them, or possibility for them.) Written by K. ÉĹOIR, but pronounced

as written by D. (O'Brien, *adj.*, Coney's *fem. subst.*)

ḡÉĹE, *f.*, liberality; —, *g. s.*

ḡÉIM, *emph. particle*, self, very.

ḡIAC, *m.*, debt; ḡIACÁIB, *d. p.*; . . . ΔṬA O'ḡIACÁIB OḡṬA OO ĊḡEIOEAMHIM,

'(things) which they are obliged to believe.'

ḡIACÓNUISE, *f.*, presence; —, *g. s.*

ḡIONNḡAIM, I see, I find; -AĹ, *inf.*

ḡÍOR, true.

ḡÍORAṬṬEACUS, *m.*, sincere repentance; -UIḡ, *g. s.*

ḡÍORÓILḡIOSAĆ, sincerely sorry.

- ΠΙΟΡΗΔΙΤ, excellent.  
 ΠΙΟΣ, *m.*, knowledge; ΠΥ, *g. s.*  
 ΠΙΟΣΡΗΞΑΘ, *m.*, question; -ηγήτε, *g. s., n. p.*  
 ΠΙΡΘΕΑΡΤ, genuine justice.  
 ΠΙΡΕ, true.  
 ΠΙΡΕΑΝΤΑΔΤ, *f.*, justice; -Δ, *g. s.*  
 ΠΙΡΙΝΝΕ, *f.*, truth.  
 ΠΙΡΙΝΝΕΔ, true.  
 ΠΙΤΘΕ, twenty; -έρι, *pl.*  
 ΠΙΨ, worthy.  
 ΠΛΑΙΤΙΟΣ, *m.*, kingdom; -τίρ, *g. s.*  
 ΠΟΑΔ, *m.*, word; -Δίλ, *g. s.*  
 ΠΟΞΑΙΝΙΜ, I serve; -ξνάμ, *inf.*  
 ΠΟΞΛΑΜΑΙΜ, I learn; -ξλούμ, *inf.*  
 ΠΟΙΞΙΟ, *f.*, patience; -ε, *g. s.*  
 ΡΟΙΛΛ (50), hitherto.  
 ΡΟΙΛΣΙΞΙΜ, I declare; -ιυξάθ, *inf.*  
 ΡΟΙΡΧΙΟΙΟΛ (-έεαοαλ), *m.*, doctrine; -ουίλ, *g. s.*  
 ΡΟΙΡΛΕΙΤΕΑΘΑΔ, extensive; -ουίγε, *comp.*  
 ΡΟΛΑΙΡ, used only in the phrase *νί ρολάιρ*. It may be translated 'unnecessary'; *νί ρολάιρ*, it is not unnecessary, *i. e.* it is necessary: *cf.* Fr., *il faut* (O'B., verb; Coney, *sub. fem.*, liberty); K., *ρυλάιρ*; for construction *see* *ρέροιρ*; *cf.* *ραοι λαρ*.  
 ΡΟΛΛΑΣ, clear.  
 ΡΟΛΛΑΣΑΔ, clear.  
 ΡΟΛΥΙΞΙΜ, I hide; *ρολάδ, inf.*  
 ΡΟΝΝΗΑΡ (50), cheerfully.  
 ΡΟΡΨÓΞΡΑ, *m.*, preface; —, *g. s.*  
 ΡΟΙΡΛΕΑΤΑΝ, large; *λείτνε, comp.*  
 ΡÓΣ, also.  
 ΡΟΣΞΛΑΙΜ, I open; -ξλάθ, *inf.*  
 ΡΡΕΔΞΡΑ, *m.*, answer; -Ξαπέα, *g. s.*  
 ΡΡΟΙΝΣΙΑΣ, Francis.  
 ΡΥΑΘΑΙΞΙΜ, I snatch; *ρυαθαδ, inf.*  
 ΡΥΑΣΞΛΑΙΜ, I ransom; -αθ, *inf.*  
 ΡΥΑΣΞΥΙΛΤΕÓΙΡ, *m.*, redeemer; -όρα, *g. s.*  
 ΡΥΑΤ, *m.*, hatred; -Δ, *g. s.*  
 ΡΥΙΛ, *f.*, blood; *ρολα, g. s.*  
 ΡΥΙΡΥΙΞΙΜ, I wait; *ρυίρεαδ, inf.*  
 ΡΥΛΑΝΞΑΙΜ, I suffer; *ρυλανξ, inf.*  
 ΡΥΡΗÓΡ, *m.*, chief part; -όριρ, *g. s.*



ՀԱԾԱԿԱՄ, I take, pass; -ծալ, *inf.*; ՀԱԾԱԿ ԶՈ յԵՂ ԴԻՐ, to pass readily over, connive at.

ՀԾԸ, each.

ՀԱՆ, without. The only negative that can be used with infin. or gerund: *see* ՎՕ.

Cf. Fr. 'sans faire.' The Latins do not use *sine* with gerund, though other preps. are frequently employed with it. 'To forgive sins or not to forgive them,' ԲԵՇԱԿԻԾԵ ՎՕ ՄԱՐԷՇԱԾ ՈՐ ՀԱՆ ԵՄԱՐԷՇԱԾ.

ՀԺՈՐԾԵԱԼ, *m.*, Irishman; -ծիլ, *g. s.*

ՀԺՈՐԾԵՆԸ, *f.*, Irish language; -ե, *g. s.*

ՀԵԱԼԼԱԿԱՄ, I promise; -լեմքս, *inf.*

ՀԵԱԼԼ, *m.*, promise; ջիլլ, *g. s.*; ՄԱՐ ՀԵԱԼԼ ԴԻՐ, for the sake of.

ՀԵԱԼԼԱԿԱՄԱՆ, *f.*, promise; -մնա, *g. s.*

ՀԵՃԱՐԼՈՐԾ, *m.*, close investigation; -լարից, *g. s.*

ՀԵԻՅԻՎ, *see* ՎՕՋԵԻՅԻՄ.

ՀԵՂԼԼԿԱՄ, I submit; -եմ, *inf.*

ՀԵՄԵԱԿԱՄԱՆ, *f.*, nature; -նեմնա, *g. s.*

ՀԵՐԵՆԵԱԾՆԱԿԱՄ, *m.*, I closely consider; -սցմ, *inf.*

ՀԵՐԵԱԾԱԾԱՏ, *m.*, short catechism; -արից, *g. s.*

ՀԻՎ, although.

ՀԻՎԵԱԾ, yet.

ՀԼԱԾԱԿԱՄ, I receive; -մ, *inf.*

ՀԼԱՆԱԿԱՄ, I cleanse; -մ, *inf.*

ՀԼՈՒՄԵ, *f.*, cleanness; —, *g. s.*

ՀԼԱԾԱԿԱՄ, I move; ջլաբաճ, *inf.*

ՀՆԱԿԵԼԵԱԾԿԱՄ, I practise; -մ, *inf.*

ՀՆԱԿ (ՎՕ), continually.

ՀՆԱԿԱԾ, customary.

ՀՆԵ, *f.*, kind; —, *g. s.*

ՀՆՈՐԻՄ, *m.*, deed, experience; *m.*, -մ, *g. s.*

ՀՆՕԾԱԿԵ, *f.*, affair; —, *g. s.*

ՀՕ, *prep.*, to (Mid. Ir. *co*).

ՀՕ, *prep.*, with (ecl.) (Mid. Ir. *co*, ecl.).

ՀՕ, a particle, used for converting adjectives into adverbs.

ՀՕ, *conj.* (ecl.), (Mid. Ir. *co*, ecl.), that.

ՀՕԼԼԿԱՄ, I am troublesome; -եմ, *inf.* (followed by ԴԻՐ before the person who suffers).

ՀՕՐԻՄ, I call; -եմ, *inf.*; acc. of denomination given; dat., with prep. ՎԵ, of the thing denominated, v.g. 'The holy Fathers call penance a painful baptism,' ՎՕ ՀՕՐԻՄ ՈՐ ԵՄԱՐԷՇԱ ՆԱՕԻՄԵԱ ԵՄԱՐԷՇԱ ՎՕՐԻՄ ԵՄԱՐԷՇԱ.

ՀՐԱԾ, *m.*, love; —, *g. s.*

ՀՐԱԾԱԿԱՄ, I love; -սցմ, *inf.*

ՀՐԱԿԱՄ, *f.*, hatred; ջրանաճ, *g. s.*

ՀՐԱՄԵԱԿԱՄԱՆ, hateful.

ΣΤΑΘΟΣ, lewd.

ΣΤΑΣ, *m.*, grace; and -α, *g. s.* By D. used in *pl.*, though English equivalent is singular: οὐ ΣΤΑΓΑΙΒ' Οὐ, on the grace of God.

ΣΤΕΛΜΑΙΣΙΜ, I seize, order; -α, *inf.*

ΣΤΕΛΟΜΑΙΣΙΜ, I excite; -α, *inf.*

ΣΤΕΛΟΜΑΙ, I pray; ΣΤΕΛΟ, *inf.*

ΣΤΕΛΟΜΑΙ, I weep, deplore; ΣΤΕΛ, *inf.*; ΣΤΕΛΑ, *g. s., m.*

ΣΤΕΡ = ΣΤΕΡΟ, used frequently before perfect tense, v.g. ΣΤΕΡ ΣΤΕΛΑΝΤΑΙ, 'that they received'; not to be confounded with the following.

ΣΤΕΡ = ΣΤΕΡΒ, enclitic form pres. of ΣΤΕΡ : see ΔΕΙΝΟΝ.

ΙΔΕ, *prep.* (ecl.), after; generally written here ΔΙ. Used by D. and all good writers to express the English *past. part. pass.* Construction is *prep., poss. pr., infin.*: Church assembled, ΕΔΕΞΑΝΤΟ ΔΙΝ ΝΑ ΚΟΙΝΩΝΗΘΕΝ; understanding blinded, ΤΙΣΤΕ ΔΙΝ ΝΑ ΠΑΛΛΑΘΕ. This *prep.* ΙΔΕ has given rise to the Anglo-Irishism, 'He is after killing him,' meaning, he has killed him.

ΙΔΕΝΟΝ, *f.*, grief; —, *g. s.*

ΙΔΕΝΟΜΑΙ, I ask; ΙΔΕΝΑΙ, *inf.*

ΙΝΤΕΙΣΙΜ, I depart; ΙΝΤΕΔΕ, *inf.*

ΙΝΤΕΙΝΟΤΕ, fit to be believed.

ΙΝΤΕΙΝΟΝΤΑ, fit to be done, filled.

ΙΝΤΕΙΝΟΝΤΑ, that may be fairly demanded.

ΙΝΤΕΙΝΟΝΤΑ, interior.

ΙΟΚΛΑΙΝΤΕΔΕ, wholesome.

ΙΟΚΛΑΙΝΤΕΔΕ, multitudinous.

ΙΟΚΛΑΙΝΤΕΔΕ, *f.*, overmuch; -ο, *g. s.*

ΙΟΚΛΑΙΝΤΕΔΕ, suitable.

ΙΟΚΛΑΙΝΤΕΔΕ, many.

ΙΟΚΛΑΙΝΤΕΔΕ, *m.*, whole; -ο, *g. s.*

ΙΟΚΛΑΙΝΤΕΔΕ, *f.*, multitude; -ο, *g. s.*

ΙΟΝΑ, than.

ΙΟΝΑ, *m.*, place.

ΙΟΝΑΙΝΤΕΔΕ, teachable.

ΙΟΝΑΙΝΤΕΔΕ, dear.

ΙΟΝΝ, in.

ΙΟΝΝΑΝ, same.

ΙΟΝΝΑΣ, in order (that).

ΙΟΝΝΑΣ, see *prep.* Δ.

ΙΟΥΣΑ, Jesus.

ΙΟΥΣΑ, Joseph.

ΙΣ, assertive verb : see ΔΕΙΝΟΝ.

ΙΣ ΔΕ = Ι ΔΕ, Mid. Ir. ; = ΔΕ, Mod. Ir., in the.

ԻՇԻՈՄՔԱԴՆՈՒԹԵԱԸ, given to slander.

ԻՍՐԱԷԼ, *m.*, Jew ; —, *g. s.*

ԻՍՐԱՏ, Judas.

ԼԱԾՔԱԻՄ, I speak ; ԼաԾալի, *inf.*

ԼԱԵԹԵԱՐԽԱՆԼ, daily.

ԼԱԻՄ ՔԵ, beside.

ԼԱՐԻԱԸՆ, *m.*, creeping on all fours ; -ԱՐՆ, *g. s.*

ԼԱՐԻ, *f.*, hand ; ԼաՐի, *g. s.*

ԼԱՆՏՆԼ, *m.*, fulness, with reference to the eye.

ԼԵ, *prep.*, with, by ; Mid. Ir. Լա, Լե ; and gov. acc. and dat. ; here at least once  
govs. acc. : Լե Կորր փոփալ. In mod. writers, dat., ԼԵ Ա, by which ; ԼԵՕ,  
with them.

ԼԵԱԾԱՐ, *m.*, book ; -ԱՐ, *g. s.*

ԼԵԱԾԱՐԱՆ, *m.*, little book ; -ԱՐՆ, *g. s.*

ԼԵԱԾԱՐԱՆԱՐԱԴԱՅԵ, *m.*, prayerbook.

ԼԵԱՆԱԾ, *m.*, child ; Լեմ, *g. s.*

ԼԵԱՍԱՅԻՄ, I amend ; -ԱՅԱԾ, *inf.*

ԼԵԱԾ, *f.*, half, side ; Լեւ, *g. s.*

ԼԵԱԾԱԾԱԸ, wide, extensive.

ԼԵԱԾԱՄԱՅ, except (followed by ԾՕ).

ԼԵԱԾՆԱՅԻՄ, I spread ; -ԱՅԱԾ, *inf.*

ԼԵԱԾԵՐՈՄ, *m.*, affliction ; -ԵՐՄ, *g. s.*

ԼԵԱԾԵՐՈՄԱԸ, afflicted.

ԼԵՅԻՄ, I read ; -ՅԵԱԾ, *inf.*

ԼԵՅԻՄ, I leave ; Լեյիւն, *inf.*

ԼԵՅԻՈՒՆ, *m.*, lesson, literature ; -ՈՒՆ, *g. s.*

ԼԵՅԵԱՏ, *m.*, cure ; -ՅԻ, *g. s.*

ԼԵՐ, clear.

ԼԵՐ (ՅՕ), altogether.

ԼԵՏԵ, *f.*, sloth ; —, *g. s.*

ԼԵԻԹԵԱՅ, *m.*, breadth ; -ԻՅ, *g. s.*

ԼԵԻԹԵԱԾԱԸ, extensive.

ԼԵԻՏԵՅԵԱԼ, *m.*, excuse ; -ԵՐԼ, *g. s.*

ԼԵՕՐ, enough.

ԼԵՕՐՅՈՐԻՈՒՄ, *m.*, satisfaction ; -Ա, *g. s.*

ԼՈՆԱԻՄ, I fill ; -ԱԾ, *inf.*

ԼՈՆՈՒՄ, abundant.

ԼԱ, *m.*, day ; ԼաՕ, *g. s.* ; ԼՕ, *d. s.*

ԼՕԾԱՆ, Louvain.

ԼՕՇԵ, *f.*, fault ; -Ա, *g. s.*

ԼՕՇԵԱԸ, sinful.

ΛΟΙΤΙΜ, I wound; *lot, inf.*  
 ΛΟΜΝΟCΤ, naked.  
 ΛΟΡΥ, *m.*, track; *λυρη, g. s.*  
 ΛΥΑC, *m.*, price; *λυαγ, g. s.*  
 ΛΥCΤ, *m.*, people; —, *g. s.*  
 ΛΥΞΑ, less.  
 ΛΥΙΣΙΜ, I lie; *λυγε, inf.*; *λυγε αρτεαc διη, encroachment on.*

ΜΑC, *m.*, son; *mic, g. s.*  
 ΜΑCΑΟΗ, *m.*, a youth; —*οη, g. s.*; —*α πογλumcα, learned folk.*  
 ΜΑCΘ, if; *see also ατδim.*  
 ΜΑΟΥΡΑΘ, *m.*, dog; —*αθ, g. s.*  
 ΜΑΙΟΥΗ, *f.*, morning; —*one, g. s.*  
 ΜΑΙΛΛΕ ΡΕ, together with.  
 ΜΑΙΤ, good.  
 ΜΑΙΤΕΑC, forgiven.  
 ΜΑΙΤΙΜ, I forgive; —*εαθ, inf.*  
 ΜΑΙΤΕΑΗΗΝΑC, *m.*, forgiveness; —*υη, g. s.*  
 ΜΑΙΤΕΑC, *m.*, goodness; —*α, g. s.*  
 ΜΑΙΤΡΕΑC, forgiven.  
 ΜΑΛΛΥΙΣΙΜ, I curse; —*υγαθ, inf.*  
 ΜΑΝΕΥΗ, *m.*, manor; —*ειη, g. s.*  
 ΜΑΟΙΘΙΜ, I boast; *μαοιθεαη, inf.*  
 ΜΑΟΙΘΡΕΑCΥC, *m.*, boasting; —*υη, g. s.*  
 ΜΑΟΗ, *f.*, wealth; —*e, g. s.*  
 ΜΑΟΤ, tender; *μαοιτε, g. s., f.*  
 ΜΑΡ, *prep. and conj.*, as.  
 ΜΑΡΑΟΗ ΡΕ, together with.  
 ΜΑΡΒΑΙΜ, I kill; —*αθ, inf.*; —*μαρηcα, g. s.*; *πεαcαθ μαρηcα, mortal sin.*  
 ΜΑCΛΥΙΣΙΜ, I dishonour; —*υγαθ, inf.*  
 ΜΑΤΑΗ, *f.*, mother; —*αη, g. s.*  
 ΜΕΑΘΒΑΗ, *f.*, memory.  
 ΜΕΑΘΟΥΙCΙΜ, I increase; —*υγαθ, inf.*  
 ΜΕΑΛΛΑΙΜ, I deceive; —*λλαθ, inf.*  
 ΜΕΑΡΒΑΛΛ, *m.*, error; —*αλλ, g. s.*  
 ΜΕΑCΓ (α), amidst.  
 ΜΕΑCΥΙΜ, I think, esteem; *μεαη, inf.*  
 ΜΕΗΗC (γο), frequently.  
 ΜΗΑΗ, *m. and f.*, desire; —*α, μέηe, g. s.*  
 ΜΗΑΗCΥC, *m.*, inordinate desire; —*υη, g. s.*  
 ΜΙCΑΕΛ, Michael; —*ειλ, g. s.*

- míŝníoŕn, *m.*, bad deed; -Δ, *g. s.*  
 míllim, I destroy; -εΔò, *inf.*  
 míllτεΔC, destructive.  
 míle, a thousand; —, *g. s.*; mílτε, *n. p.*  
 míníc; *see* meíníc.  
 míníŝim, I explain; -ιυŝΔò, *inf.*; -ŝčē, *g. s.*, explanation.  
 míoCΔRČTΔnΔC, uncharitable.  
 míoCłú, *f.*, bad fame; —, *g. s.*  
 míoCòŕŝΔR, *m.*, inconvenience; -Δίŕ, *g. s.*  
 míoCúťCúSΔC, degenerate.  
 míoŕΔíRēΔC, shameless.  
 míoŕŝCΔRČTúŝim, I closely examine; -υŝΔò, *inf.*  
 míoŕŕŝúŝim, I swear; -υŝΔò, *inf.*  
 míoŕŕΔŕŕŕn, *m.*, small district; -Δ, *g. s.*  
 míoŕŝΔOČΔR, *m.*, small work; -Δίŕ, *g. s.*  
 míoŕŝOŠΔC, *m.*, small beginning; -úŝ, *g. s.*; in *pl.*, elements.  
 míoŕCúŝil, *f.*, miracle; -ē, *g. s.*  
 mísŕēΔC, *m. and f.*, courage, encouragement; -níŝē, *g. s.*  
 móC, early.  
 móR, great.  
 móRΔŕŕn, *m.*, much, many; -Δín, *g. s.*  
 móRŝΔŕŝTΔŕŝŝ, *m.*, great scarcity; -úŕ, *g. s.*  
 móRłŝΔúŝ, precious.  
 móRŕŝóR (ŝo), chiefly.  
 móRółC, *m.*, great evil; -úłC.  
 muc, *f.*, pig; *pl.*, swine, muice, *g. s.*  
 muíŕŝim, *f.*, confidence; -ē, *g. s.*  
 muíŕŝim, *f.*, burthen; -ē, *g. s.*  
 muíŕŝŝŝ, *f.*, family, people; -ē, *g. s.*  
 muíŕŝŝŝŝŝ, *m.*, friendship, kindness; -íŕ, *g. s.*  
 múíŕim, I teach; múŕŝò, *inf.*  
 muna, unless; *see* ΔCΔím.

n' for nΔ.

nΔ, a part of pronom. comp. ŕēnΔ: *see* ŕé.

nΔ, nor.

nΔC, not (in clauses dependent).

nΔC ΔR, = nΔCΔŕ, = nΔŕ, forms which nΔC takes when combined with the prefix ŕo.

nΔC ΔR, in construction, nΔC Δŕ ŝŕéŝŝŝŝŝ: *see* ΔCΔím.

nΔŕŝΔŝŝŝ, *m.*, enmity; -úŕ, *g. s.*

nΔŕŝŝŝŝŝ, *m.*, enemy; -ŕŝΔŝŝŝ, *g. s.*

- ναοιῦ ἁγίου, *f.*, holy spouse; —, *g. s.*  
 ναοῦ, holy.  
 ναοῦ ἁγίου, I sanctify; -αὐ, *inf.*  
 νᾶρ, *see* ναὶ ἁγίου.  
 νᾶρ, abbreviation for ἡ νᾶρ, 'in our'; νᾶρ ν-ἁγίου, in our sequence, which follows. Cf. *H.*, line 64, ἡ νᾶρ νᾶρ, 'in the sequel.'  
 νεαὶ, one, anyone.  
 νεαῖν ἁγίου, *m.*, impiety; -αὐ, *g. s.*  
 νεαῖν, heavenly.  
 νεαῖν, *m.*, strength; νείν, *g. s.*  
 νεαῖν ἁγίου, strong.  
 νεῖν ἁγίου, innocent; -ῖν, *comp.*  
 νί, not (in independent clauses).  
 νί, is not; *see* ἀτάκην.  
 νί, *m.*, thing; νεῖν, *g. s.*  
 νί, 3rd *sg. pres.*; *see* ὁνί.  
 νίος, sign of *comp.*  
 νο, or  
 νοὶ, he who, they who, &c.; Lat. *is qui*.  
 νο ὅ, until. }  
 νοῖς, (Δ), now.  
 νός, *m.*, manner; νόρ, *g. s.*  
 νουὶ ἁγίου, *f.*, new creature; -οῦ, *g. s.*  
 νουὶ ἁγίου, *f.*, new life; —, *g. s.*  
 νουὶ ἁγίου, *m.*, new beginner; -οῖ, *g. s.*  
 νουῖν, ὅ — ὅ, up to this.  
 ὁ, *prep.*, from; ὑαὶ, from them; ὑαὶ, from him; ὁ, from which; ὁ ῖν ὁ ῖν;  
 ὁ ῖν ῖν, for the future; ὁ τᾶ, since.  
 οὐαῖν, *f.*, work; οὐβν, *g. s.*  
 ὅς, young.  
 οὐβν ῖν, I compose; -ῖν, *inf.*  
 οὐὶ, *f.*, night; —, *g. s.*  
 οὐὶ, *m.*, instructor; —, *g. s.*  
 οὐὶ, *m.*, instruction; ῖν, *g. s.*  
 ὁῖν, *f.*, youth; —, *g. s.*  
 οὐβν ῖν, scandalous.  
 οὐὶ, other.  
 ὁῖν, for, because.  
 οὐβν ῖν, illustrious.  
 ὁῖν ῖν, *m.*, assembly; -ῖν, *g. s.*  
 οὐβν ῖν, fitting.

οἰρεάμῡν, *f.*, fitness.

οἰρίσεαλ, humble.

όλαδάν, *m.*, drinking.

οἰς, *m.*, evil; οἰς, *g. s.*

οἰλας, *m.*, pomp.

οἰλήμῡς, I prepare; -υξάθ, *inf.*

οῖο, *m.*, order; οἶο, οἶο, *g. s.*

οῖοῦς, I order; -υξάθ, *inf.*

ός δῖο, openly.

ός δῖο, *prep.*, over.

πάξάνα, *m.*, Pagan; -υξ, *g. s.*

πάξέυ, *m.*, paper; έί, *g. s.*

πεάνα, *m.*, sinner; -άξ, *g. s.*

πεάνα, *m.*, sin; -άθ, *g. s.*

πίαν, *f.*, pain; πέμε, *g. s.*

πίπ, Philip.

ποπ, *m.*, people; -υλ, *g. s.*

πρέα, *f.*, root; πρέμε, *g. s.*

ράδῖο, *see* δάιμ.

ράδῖο, *see* τεῖο.

ράθ, *see* δεινίμ.

ράν, *m.*, part; -να, *g. s.*

ράνπαῖρεα, participating.

ρέ, *prep.*, with, towards; Mid. Irish, *fri*, governing acc. and dat. Now governs dat., though here found with acc. πέ τυρκυξ. With art. πῖ δῖ; πῖ, with him; πῖ, with them; πέ δ, πέ δῖ, πέ, with which; πέ να, with his. O'D. does not correctly explain the existence of *n* here, which he ascribes to euphony. Better, perhaps, written πενα, according to analogy with other pronominal compounds; πε ἡ-δῖαθ, 'for the benefit of.'

ρέξ, ready; λέξιον έορτα ξο, to pass readily over, to connive at.

ρέίμ, *f.*, aim, extent; -ε, *g. s.*

ρεῦμαδῖοτε, aforesaid.

ρίάτῖα, necessary.

ρίάτῖαν, *m.*, necessity; -υί, *g. s.*

ρίάμ (Δ), ever.

ρίάμ, I serve; πῖα, -άθ, *inf.*

ρίοίρε, *m.*, knight; —, *g. s.*

ρίνεαθ, *see* ρονίμ.

ρίοξ, royal.

ρίοξάτ, *f.*, kingdom; -Δ, *g. s.*

ΡΙΟΤΑΙΜ, I run; ριοτ, *inf.*

ΡΙΡΙΒ (οΔ), really.

RO, too.

RO, verbal particle before past tense, found now in *comp.*; v. g. νάρ.

ROΣΔ, *f.*, choice; -αν, *g. s.*; -υιν, *d. s.*

ROIη, *prep.*, before; Mid. Irish, ηε, ηια (ecl.), ρομπα, before them.

ROIηη, *f.*, portion; -ηηε, *g. s.*

ROIηηηηη, I divide; ροιηηη. *inf.*

RUΔΤΔR, *m.*, act of rushing; -Διρ, *g. s.*

RUΣΔΘ, *see* βειρην.

ΡΥΙΗΘΙΑΗΔΙR, *f.*, mystery.

ΡΥΗ, *m.*, resolution; ρύη, *g. s.*

SA, for ιρ αν, which *see*.

SA, *see* ρο.

SACRAMUΗΤ, *f.*, sacrament; -ε, *g. s.*

ΣΑΙΡΗΘΑΣΑΗΥΙΛ, very estimable.

ΣΑΙΤΙΜ, I thrust, plunge; ρατΔΘ, *inf.*

ΣΑΗΥΙΛ, like.

ΣΑη, *emph. affix* to pronouns; v. g. ροιβ-ραν.

ΣΑηΔΣΑΗ, *m.*, decision; -Δηη, *g. s.*

ΣΑΘΥΗΘΣ, *m.*, foolish habit; -Θιρ, *g. s.*

ΣΑΟΣΔΛ, *m.*, world, life; -υιλ, *g. s.*

ΣΑΟΣΔΛΤΔ, worldly.

ΣΑΟΙΛΙΜ, I think; ραοιλρην, *inf.*

ΣΑΟΙRSE, *f.*, freedom; —, *g. s.*

ΣΑΟRΔΙΜ, I deliver; -ΔΘ, *inf.*

ΣΑΟΤΔR, *m.*, labour; -Διρ, *g. s.*

ΣΑΟΤRΔC, laborious.

ΣΑRΣΔΟΤΔR, hard labour.

ΣΑRΥΙΣΙΜ, I surpass, transgress; -υξΔΘ, *inf.*

ΣΑΣΑη, *m.*, satisfaction.

ΣΑΣΥΙΣΙΜ, I satisfy; ράραΘ, ράραη, *inf.*

SE, *see* ρο.

ΣΕ, *pers. pr.*, he, it; η, she, it; ηας, *pl.*; ε, him; ι, her (*acc.*); ιας, them. With ιρ and pass. verbs, nom. case, ε, he; ι, she; ιας, *pl.* With the verb ιρ its use is proleptic in such phrases as ιρ ε αν βάρ αν μαρκαC υο, 'Death is that horseman,' ιρ ι αν ιομαιξ υο αν ηαυούηη υαονηα, 'that image is human nature,' and the proof that that is so is that it must take the gender of the subject (see the discussion in Appendix to Keating, Τηι β—ξ αν βάιρ, p. i.). Thus, in English, we say, 'to err is human;' but with prolepsis, 'it is human to err.' Cobbet condemns this proleptical use of 'it' in English, but usage is against him.



SEACĦNAIM, I avoid ; -ΔΘ, *readáin*, *readáint*, *inf.*

SEACĦT (*eccl.*), seven.

SEAL, *m.*, time ; -Δ, *g. s.*

SEANFALTAHAĈ, inveterately hostile.

SEANMÓIR, *f.*, sermon ; -ÓPA, *g. s.*

SEARBĦÓGHANTUIÖE, *m.*, servant ; —, *g. s.*

SEIM, soft, indulgent.

SĦAPAIM, I scatter ; -ΔΘ, *inf.*

SĦARAIM, I separate ; -ΔΘ, -ΔĦUIM, *inf.*

SĦÉIM, *f.*, beauty ; -E, *g. s.*

SĦEITIM, I omit ; *rĦeic*, *inf.*

SĦEAT, *f.*, shield ; *rĦeicē*.

SĦRÍŮIM, *f.*, Scripture ; -E, *g. s.*

SĦRÍOĦAIM, I write ; -ΔΘ, *inf.*

SĦRÍOSAIM, destroy ; *rĦiuior*, *inf.*

SĦUIRIM, I cease ; *rĦur*, *inf.*

SÍ, *see* *re*.

SÍ, suffix to 2nd pers. pl.

SIM, *dem. pr.*, that (indecl.). In nom. and acc. relation can stand alone for a subst., and be subject or object in a sentence. In dat. it occasionally is governed directly by prep., but usually it requires the intervention of pers. pronoun, *uime rin*, therefore, where *uime* = *um é*. In genitive relation always takes poss. pr. Δ, or Δ ĈIONN rin, *oΔ ēΔob rin*. As to the separation between Δ and rin, *see* def. article ΔN.

*Dem. pronom. adj.* rin, and by vowel harmony *roin*—an element in the *dem. pronom. adj.* ΔN . . . rin.

*Adverb*—an element in the correlative adverb *com* — rin, with relative conjunction ΔĦur.

*Comhoimburēac rin ΔĦur tĦoio*, ‘so ungrateful as to fight.’

*Comoána rin ΔĦur tēampoll Ůé oo ĈruailluĦāb*, ‘so bold as to defile the temple of God.’

Cf. the Anglo-Irishism, ‘He was *that* glad that he leaped for joy,’ &c. This idea would be expressed in English (if the phrase were admissible), ‘He was *thatly* glad that he leaped for joy.’

As to separation between *com* and *rin* in these phrases *see* def. article.

SÍOCAIR, *f.*, occasion ; -ĈPAĈ, *g. s.*

SÍORRUÍÖE, lasting.

SÍOS, below.

SÍRIM, I seek ; -EΔΘ, *inf.*

SÍŮBLAIM, I walk, depart ; -ĦΔL, *inf.* ; *ruaΔaiĦim Δir rinūĦΔL*, I snatch away.

SΛAΔAIM, I plunder ; -ĈΛA, *inf.*

SΛÁNTE, *f.*, health ; —, *g. s.*

SΛÁNUĦIM, I save ; -UĦΔΘ, *inf.*

SΛÁNUĦTEÓIR, *m.*, Saviour ; -ÓPA, *g. s.*

სღიჯე, *f.*, way; —, *g. s.*

სლუიჯიმ, I swallow; რლუჯაბ, *inf.*

სმატუიჯიმ, I correct; -უჯაბ, *inf.*

სმუაინიმ, I think, meditate; -ეაბ, *inf.*

SO, *dem. pr.*, this; indecl., but following in case relation the same laws as რი, which see.

*Dem. pronom. adj.*, an element in the *dem. pronom. adj.*, ან . . . რო, *v. g.* ; ან ტეაჯარჯ რო, this doctrine. It also appears in this last construction under the forms რა, რე, რი.

სოცარ, *m.*, advantage; -აი, *g. s.*

სოილერი, quite clear.

სოილსიჯიმ, I enlighten; -უჯაბ, *inf.*

SO მარ, thus.

SON (აი), for the sake of; governs *gen.*

სოტუიჯსეაძ, easily understood; -ჯტე, *comp.*

სოტუიჯსიონაძ, intelligible.

სპიორაო, *m.*, spirit; -აო, *g. s.*

სპიორაოაღტა, spiritual.

სრიან, *m.*, bridle; -აი, *g. s.*

სუას, up, above.

სუბაილცე, *f.*, virtue; —, *g. s.*

სუიჯიჯიმ, I place; -უჯაბ.

სუილ, *f.*, eye; -ე, *g. s.*

სუილ, before.

სუილრაბაძ, special.

ტა, *see* ატაიმ.

ტაბაირტ, *see* თბეირიმ.

ტაინიჯ, *see* ტიჯიმ.

ტაირბე, *f.*, profit; —, *g. s.*

ტაისბეაინაიმ, I show; -აბ, *inf.* (differently accented elsewhere, but pronounced as written here).

ტაიტუიჯიმ, I frequent; ტაიტუიჯე, *inf.*

ტაილმუიჯე, earthly.

ტან, *f.*, time; ან ტან, when.

ტაობ, *f.*, side; ტაოიბე, *g. s.*; ტაობ აროიჯ, inwardly; თო ტაობ, with respect to.

ტარ, *prep.*, beyond; ტორტ, beyond thee; ტორტა, beyond them; თლ ტორტ, to pass away; ტარ ეირ; after (with *gen.*); ტარ ტეანნ, notwithstanding; ტარ ტიონნ, besides.

ტარკუისნე, *f.*, disrespect; -ე, *g. s.*

ტარკუისნიჯიმ, I dishonour; -უჯაბ, *inf.*

ტარრუიიჯიმ, I draw; ტარრუიიჯე, *inf.*

ტეაჯასჯ, *m.*, teaching, catechism; -აიჯ, *g. s.*

τελεσθήσμαι, I meet with (followed by *πε*; τελεσθήσομαι, 3rd *pl. fut.* (followed by *σο*), happen to: *μα τελεσθήσων τοῖς* *οἱ* *αὐτοῖς*, 'if it happens to some of them.'

τελεῖν, *f.*, tongue; -αὐ, *g. s.*

τέλειον, I go; *εὐαὐ, 3 s. perf.*; -οὐλ, *inf.*

τελεῖν, I cast; *τελεῖον, τελεῖαν, inf.*

τελεῖν, I fail.

τελεῖν, *m.*, show.

τελεῖν, I flee; *τελεῖν, inf.*

τελεῖν, *m.*, lord; —, *g. s.*

τελεῖν, I come; *τελεῖν, inf.*; *τελεῖν, pres. rel.*; *τελεῖν, 3rd sg. perf.*; *τελεῖν, 3rd s. cond.*; *σο τοῖς* *λεῖαν*, that they can.

τελεῖν, I circumcise; -αὐ, *inf.*

τελεῖν, about.

τελεῖν, *m.*, gift.

τελεῖν, I drive; *τελεῖν, inf.*

τελεῖν, I collect; -αὐ, *inf.*

τελεῖν, *m.*, collector; -όρ, *g. s.*

τελεῖν, I begin; -αὐ, *inf.*

τελεῖν, *m.*, beginner; -όρ, *g. s.*

τελεῖν, *f.*, country; -ε, *g. s.*

τελεῖν, *m.*, envy; -αὐ, *g. s.*

τελεῖν, *m.*, fountain; -αὐ, *g. s.*

τελεῖν, I choose; -αὐ, *inf.*; -ε, *pass. part.*

τελεῖν, *f.*, will; *τελεῖν, τελεῖν, g. s.*

τελεῖν, willing.

τελεῖν, *m.*, hindrance; -αὐ, *g. s.*

τελεῖν, *f.*, bulk; -ε, *g. s.*

τελεῖν, *m.*, fruit; -αὐ, *g. s.*

τελεῖν, I begin; -αὐ, *inf.*

τελεῖν, *m.*, beginning; -αὐ, *g. s.*

τελεῖν, timely.

τελεῖν, *m.*, evening; —, *g. s.*

τελεῖν, *prep.*, through; Mid. Ir. *tria, tre*, with acc. and dat.; now usually with dat.; but here once with acc.: *τελεῖν* *εὐαν*; with *art.*, *τελεῖν* *αν*; 3rd *s. pers. pr.*, *τελεῖν*; with *rel.*, *τελεῖν*, *τελεῖν*, *τελεῖν*.

τελεῖν, I forsake; -αὐ, *inf.*

τελεῖν, Trent.

τελεῖν, thirty.

τελεῖν, *f.*, mercy; —, *g. s.*

τελεῖν, merciful.

τελεῖν, I fight; *τελεῖν, inf.*

τελεῖν, *m.*, fasting; -αὐ, *g. s.*

- ԵՐԱՃԻՇԵ, *f.*, pity; —, *g. s.*  
 ԵՐԱՃԻԼԼԻՄ, I corrupt; -եմ, *inf.*; -սխտ.  
 ԵՐԱՐԻՄ, *f.*, drift; ԲՆ ԵՐԱՐԻՄ ԻՄ, thereabouts.  
 ԵՍԵՐԻՄ, vulgar.  
 ԵՍԵՐԻՄ, mischievous; -ի, *g. s.*  
 ԵՍԻ, *see* ԵՍԵՐԻՄ.  
 ԵՍԻՄ, I understand; ԵՍԻՄ, *inf.*  
 ԵՍԻՍԵ, *f.*, understanding; —, *g. s.*  
 ԵՍԻՍԻՈՆԱԾ, intelligence.  
 ԵՍԻԼԵ, *f.*, flood; —, *g. s.*  
 ԵՍԻԼԵԱԾ, *m.*, addition, more.  
 ԵՍԻՄԻՇԻՄ, I bring forth; -եմ, *inf.*  
 ԵՍԻՄԻՇԵՐԻՄ, *m.*, parent; -եր, *g. s.*  
 ԵՍԻՄ, I fall; —, *inf.*  
 ԵՍԻՄ, *m.*, Turk; -ի, *acc. pl.*  
 ԵՍ, *m.*, beginning; ԵՍ, *g. s.*  
  
 ԵՍԻՄ, *m.*, pride; -ի, *g. s.*  
 ԵՍԻՍԵԱԾ, proud.  
 ԵՍԻՍԵԱԾ, secret; -ի, *g. s., f.*  
 ԵՍԻ, *f.*, hour; -ե, *g. s.*; ԵՍԻ ԲԱ Մ-ԵՍԻՍԵԱԾ, once a-year; ԵՍԻ ԵՍԻՍԵԱԾ, once; ԵՍԻ ԵՍԻՍԵԱԾ, sometimes.  
 ԵՍԻՍԵԱԾ, precious, noble; ԵՍԻՍԵ, *n. p., f.*  
 ԵՍԻՍԵ, *m.*, obligation; -ի, *g. s.*  
 ԵՍԵՍԵԱԾ, dreadful.  
 ԵՍ, oh! alas!  
 ԵՍ, yonder; an element in the *dem. pronom. adj.*, 'that': *see* ԻՄ.  
 ԵՍԵՍԵԱԾ, *m.*, authority; -ի.  
 ԵՍԵ, all.  
 ԵՍԵՍԵԱԾ, *f.*, want; -ե, *g. s.*  
 ԵՍԵ, *m.*, water; —, *g. s.*  
 ԵՍԵԱԾ, ready.  
 ԵՍԵԱԾԻՄ, I prepare; -սխտ, *inf.*  
 ԵՍ, about, around; ԵՍ, about him; ԵՍԵԱԾ, about them.  
 ԵՍԵ, easy.  
 ԵՍԵՍԵ, *f.*, wickedness; -ե, *g. s.*  
 ԵՍԵՍԵԱԾ, wicked.  
 ԵՍԵԱԾ, *f.*, prayer; -ի, *n. p.*  
 ԵՍԵԱԾ, *f.*, reverence; -ե, *g. s.*  
 ԵՍԵ, *f.*, pillar; -ն, *g. s.*













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